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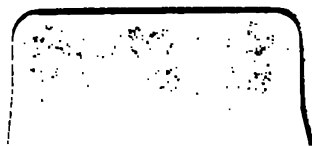
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- Christian Sacrifice explained. 1738. 1 vol.
Sacramental part explained. 1739. 1 vol.
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N.B.

The manuscript notes in the Margin
of this Book are written by Dr Waterland
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Waterlands Tracts

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The Christian Sacrifice explained,

I N A
C H A R G E

Delivered in part to the

Middlesex Clergy

At *St. Clement - Danes,*

April the 20th, 1738.

To which is added

An A P P E N D I X.

By *DANIEL WATERLAND, D.D.*

Archdeacon of *Middlesex*, and Chaplain in ordinary
to His MAJESTY.

L O N D O N :

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Reverend Brethren,

TH E Sacrament of the *Eucharist* has for some Time been the Subject of Debate amongst us, and appears to be so still, in some Measure; particularly with regard to the *sacrificial* Part of it. As it is a *federal* Rite between God and Man, so it must be supposed to carry in it something that *God gives to us*, and something also that *we give*, or present, *to God*. These are, as it were, the two *integral* Parts of that Holy Ceremony: The former may properly be called the *sacramental* Part, and the latter, the *sacrificial*. Any great Mistake concerning either, may be of very ill Consequence to the main Thing: For, if we either mistake the nature of God's *engagements* towards us, or the nature of our *engagements* towards God, in that sacred Solemnity, we so far defeat the great Ends and Uses of it, and prejudice ourselves in so doing.

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4 *The Christian Sacrifice explained.*

A Question was unhappily raised amongst us, about an Hundred Years ago, Whether the *material Elements* of the Eucharist were properly the *Christian Sacrifice*. From thence arose some Debate; which however lasted not long, nor spread very far. But at the Beginning of this present Century, the same Question was again brought up, and the Debate revived, with some warmth; and it is not altogether extinct even at this Day.

Those who shall look narrowly into the Heart of that Dispute, may see reason to judge, that a great Part of it ~~arose from~~ some *Confusion* of Ideas, or *Ambiguity* of Terms; more particularly, to the want of settling the *Definitions* of *Sacrifice* by certain Rules, such as might satisfy reasonable Men on Both Sides.

How that *Confusion* at first arose, may perhaps be learned, by looking back as far as to *Bellarmino* about 1590, or however as far as to the *Council of Trent*, about Thirty Years higher. Before that Time, things were much clearer so far as concerned this Article. No body almost doubted but that the old *Definitions* of *Sacrifice* were right, and that *spiritual* Sacrifice was *true* and *proper* Sacrifice, yea the *most proper* of Any.

Spiritual Sacrifice is St. *Peter's* Phrase^a: And it agrees with St. *Paul's* Phrase of *reasonable Service*^b: And both of them fall in with our Lord's own Phrase, of *worshipping* God in *Spirit*

^a 1 Pet. ii. 5:

^b Rom. xii. 1.

The Christian Sacrifice explained. 5

rit and in *Truth*^c. It is serving God in *newness* of *Spirit*, not in the *oldness* of the *Letter*^d. It is offering him *true* Sacrifice, and *direct* Homage, as opposed to *legal* and *typical*, in order to come at *true* and *direct* Expiation, without the previous Covers or Shadows of *legal* and *typical* Expiations, which reached only to the *purifying* of the *Flesh*, not to the *purging* of the *Conscience*^e. This kind of Sacrifice called *spiritual*, does not mean *mental* Service only, but takes in *mental*, *vocal*, and *manual*, the Service of the *Heart*, *Mouth*, and *Hand*; all *true* and *direct* Service, *Bodily*^f Service, as well as any other, since we ought to serve God with our *Bodies*, as well as our *Souls*. Such is the nature and quality of what *Scripture* and the *Antients* call *spiritual* Sacrifice, as opposed to the outward *Letter*. Such Services have obtained the name of *Sacrifice* ever since *David's* time^g, warranted by God himself, under the *old* Testament, and *new*. The *Jews* before Christ and since^h, have frequently used the name of *Sacrifice* in the same *spiritual* Sense. The very *Pagans* were proud to borrow the same way

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^c John iv. 23. See *Dodwell* on Instrum. Musick, p. 31. *Stillingfleet*, Sermon. 39. p. 602. *Scot*, Vol. iv. Sermon. 4.

^d Rom. vii. 6.

^e Heb. ix. 13, 14, 9.

^f Rom. xii. 1. — 1 Cor. vi. 20.

^g They are emphatically styled *Sacrifices of God* (Psalm. li. 17.) as being the fittest *Presents*, or *Gifts* to him, the most acceptable *Offerings*.

^h Vid. *Vitringa* de vet. Synag. in Proleg. p. 40, 41. *Philopassum*. *Justin Mart.* dial. p. 387.

6 *The Christian Sacrifice explained.*

of speaking ⁱ from Jews and Christians: So that *Custom of Language* has not run altogether on the Side of *material* Sacrifice. It may rather be said, that the Custom of *Christian Language*, not only in the *new* Testament, but also, in the Church-Writers, has run on the Side of *spiritual* Sacrifice, without giving the least Hint that it was not *true* Sacrifice, or not Sacrifice *properly so called*.

St. *Austin's* Definition of true and Christian Sacrifice ^k is well known, and need not here be repeated. He spoke the Sense of the Churches before him: And the *Schools*, after him, followed him in the same. *Aquinas*, at the Head of the *Schoolmen*, may here speak for the rest: He determines, that a Sacrifice, *properly*, is any thing performed for God's sole and due Honour, in order to *appease* him ^l. He plainly makes

ⁱ *Porphyrius* de Abstin. L. ii. Sect. 34. conf. *Euseb.* præp. Evangel. L. iv. c. 9, 10, 11, 12, 13, 14. xiii. c. 13. *Clem. Alex. Strom.* v. p. 686. ed: ox. Even *Plato*, long before Christianity, had defined *Sacrifice* to mean a *Present* to the Divine Majesty; not confining it, so far as appears, to *material*, but leaving it *at large*, so as to comprehend either *material* or *spiritual*. See my *Review*. p. 474.

^k Verum Sacrificium est omne opus quod agitur ut sancta societate inhæreamus deo, relatum scilicet ad illum Finem Boni quo veraciter beati esse possimus. *Augustin.* de civit. dei. L. x. c. 6. p. 242. Tom. vii. Ed. Bened.

Compare my *Review*. p. 472

^l Dicendum, quod Sacrificium *proprie* dicitur: *Aliquid factum in honorem proprie deo debitum ad eum placandum*. Et inde est quod *Augustinus* dicit, *verum Sacrificium est, &c.* Christus autem, ut ibidem subditur, seipsum obtulit in passione pro nobis. Et hoc ipsum opus, quod voluntarie passionem sustinuit, deo maxime acceptum fuit, utpote ex *Charitate* maxime proveniens: Unde manifestum est, quod *Passio Christi* fuerit *verum Sacrificium*. *Aquin.* Summ. par. iii. Q. 48.

The Christian Sacrifice explained. 7

makes it a *Work*, or *Service*, not a *material Thing*: And by that very Rule, he determin'd, that the *Sacrifice of the Cross* was a *true Sacrifice*; which Expression implies both *proper* and *acceptable*. This Notion of Sacrifice prevailed in that Century, and in the Centuries following, and was admitted by the early *Reformers* ^m; and even by *Romanists* also, as low as the Year 1556, or yet lower. *Alphonfus a Castro*, of that Time, a zealous *Romanist*, in a famous Book (which between 1534 and 1556, had gone thro' ten or more Editions) declared his full Agreement with *Calvin*, so far as concerned the Definition of *true Sacrifice*, conformable to *St. Austin's* ⁿ. Even *Bellarmino* acknowledged, above Thirty Years after, that some noted Doctor of the *Roman Church* still adhered to the same Definition ^o. So that *spiritual Sacrifice* was not yet entirely excluded as *improper*, *metaphorical*, and *nominal*, among the *Romanists* themselves; neither was it hitherto a *ruled Point* amongst them, that *material Thing* was essential to the Nature, Notion, or Definition of *true* and *proper Sacrifice*. How that came about afterwards, we shall see presently.

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^m Vid. *Melancthon*. de Missa. p. 195. In *Malachi*, p. 545. Tom. ii. *Chemnitz Exam. part. II. p. 197.*

ⁿ After reciting *Austin's* Definition, he proceeds;

Hæc Augustinus, ex quibus verbis aperte colligitur omne opus bonum quod deo offertur, esse verum Sacrificium, & hanc definitionem ipsemet Calvinus admittit — ex cujus verbis constat, inter nos & illum de veri sacrificii definitione convenire. Alphonsus a Castro. Adv. Hæres. L. x. p. 75. Edit. 1565.

^o *Bellarmin*: de Miss. L. 1. c. 2. p. 710.

3 *The Christian Sacrifice explained.*

The *Romanists*, wanting Arguments to support their *Mafs-Sacrifice*, thought of this Pretence, among others, that either their *Mafs* must be the *Sacrifice of the Church*, or the Church had really *none* : And so if the Protestants resolved to throw off the *Mafs*, they would be left without a *Sacrifice*, without an *Altar*, without a *Priesthood*, and be no longer a *Church* ^p. The Protestants had two very just Answers to make, which were much the same with what the *primitive Christians* had before made to the *Pagans*, when the like had been objected to them. The first was, that *Christ himself* was the *Church's Sacrifice* ^q, considered in a *passive* Sense, as commemorated, applied, and participated in the Eucharist. The second was, that they had Sacrifices besides, in the *Active* Sense, Sacrifices of their *own* to offer, visibly, publickly, and by sacerdotal Hands, in the Eucharist : Which Sacrifices were their *Prayers*, and *Praises*, and *Commemorations* ^r ; *Eucharistick*

^p *Alphonf. a Castro*. L. x. p. 74. Conf. *Bellarmin*: de Missa. L. i. c. 20.

^q Vid. *Clem. Alex.* p. 688, 836. Ed. Ox.

Euseb. Demonstr. Evan. p. 38.

Augustin. Tom. iv. p. 1462. Ed. Bened.

Gregorius M. Tom. ii. p. 472. Ed. Bened.

Cyrill. Alex. contr. Jul. L. ix.

^r *Justin Martyr* p. 14, 19, 387, 389. Ed. Thirlb.

Clem. Alex. 686, 836, 848, 849, 850, 860. Ed. Ox.

Origen. Tom. ii. 210, 311, 191, 205, 243, 363, 418, 563, Ed. Bened.

Euseb. Dem. Evang. p. 20, 21, 23.

Tertullian, p. 69, 188, 330. Rigalt.

Cyprian Ep. 77. p. 159. Ed. Bened.

Hilarius. Pictav. p. 154, 228, 535.

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stick Sacrifices, properly, tho' *propitiatory* also in a qualified Sense. The Council of *Trent*, in 1562, endeavoured to obviate both those Answers: And *Bellarmino*, afterwards undertook formally to confute them. The *Romanists* had no way left but to affirm stoutly, and to endeavour weakly to prove, that the *two* Things which the *Protestants* insisted upon, did neither singly, nor both together amount to *true* and *proper* Sacrifice. Here began all the Subtilties, and thorny Perplexities, which have darkened the Subject ever since; and which must, I conceive, be thrown off, (together with the *new* and *false* Definitions, which came in with them) if ever we hope to *clear* the Subject effectually, and to set it upon its true and antient *Basis*.

I shall pass over *Bellarmino's* trifling Exceptions to the Protestant *Sacrifice*, (meaning the *grand Sacrifice*) considered in the *passive* Sense. It is self-evident, that while we have *Christ*, we want neither *Sacrifice*, *Altar*, nor *Priest*; for, in him we have all: And if he is the

Head,

Basil. Tom. iii. p. 52. Ed. Bened.

Cyrisostom. Tom. v. 231, 316, 503. Ed. Bened.

Hieronym. Tom. ii. 186, 250, 254. Tom. iii. 15, 1122, 1420. Ed. Bened.

Augustin. Tom. ii. 439. iv. 14, 473, 455, 527, 498, 1026, 1113. vii. 240. Bened.

And compare my *Review*, c. xii.

* Si quis dixerit in Missa non offerri deo *verum & proprium* Sacrificium, aut quod *offerri* non sit aliud quam nobis *Christum ad manducandum dari*, Anathema sit.—Si quis dixerit Missæ Sacrificium tantum esse *Laudis & Gratiarum Actionis*, aut nudam *Commemorationem* Sacrificii in cruce peracti, non autem *propitiatorium*, Anathema sit. *Concil. Trid.* Sess. 22. Can. 1. 3.

10 *The Christian Sacrifice explained.*

Head, and we the *Body*, there is the *Church*. Had we no *active* Sacrifice at all, yet so long as we are empowered, by divine Commission, to convey the *Blessings* ^t of the *great Sacrifice* to as many as are *worthy*, we therein exercise an honourable *Priesthood* ^u, and may be said to *magnify our Office*. But waving that Consideration at present, for the sake of Brevity, I shall proceed to examine what *Bellarmino* has objected to our *Sacrifices* considered in the *active* Sense, and to enquire by what kind of Logick he attempted to discard all *spiritual* Sacrifices, under the Notion of *improper, metaphorical, nominal* Sacrifices, or, in short, *no Sacrifices*.

1. He pleads, that Scripture *opposes* good Works to Sacrifice; as particularly in *Hosea* vi. 6. *I will have Mercy and not Sacrifice*: Therefore good Works are not Sacrifice properly so called ^x. But *St. Austin* long before had sufficiently obviated that Pretence, by observing, that Scripture, in such Instances, had only *opposed* one kind of Sacrifice to another kind, *symbolical* to *real*, *typical* to *true*, *Shadow* to *Sub-*

^t *Blessing* was a considerable Part of the sacerdotal Office in the *Aaronical Priesthood*. Numb. vi. 23—27. Deut. x. 8. xxi. 5.

^u Some of the elder *Romanists* acknowledged this to be *sufficient*. Satis est, ut *vere & proprie* sit Sacrificium, quod mors *Christi* ita nunc ad peccati Remissionem applicetur, ac si nunc Ipse *Christus* moreretur. *Canus*, Loc. Theol. L. xii. c. 12.

^x *Bellarmino*: de Missa. L. i. c. 2. p. 710.

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Substance 1. God rejected the *Sign*, which had almost engrossed the *Name*, and pointed out the *Thing signified*; which more justly deserved to be called *Sacrifice*. So, it was not opposing *Sacrifice* to *no Sacrifice*, but *legal Sacrifice* to *evangelical*. Such was *St. Austin's* Solution of the objected Difficulty: And it appears to be very just and solid, sufficiently confirmed both by the old Testament and new.

2. *Bellarmino's* next Pretence is, that in every Sacrifice, *properly* so called, there must be some *sensible Thing* offered; because *St. Paul* has intimated, that a Priest must have *somewhat* to offer. *Heb. viii. 3.*² But *St. Paul* says *somewhat*, not some *sensible Thing*. And certainly, if a Man offers Prayers, Lauds, good Works, &c. he offers *somewhat*, yea and somewhat *sensible* too: For *publick* Prayers, especially, are open to the *Sense* of Hearing, and *publick* Performances to more *Senses* than one. Therefore the *Service* may be the Sacrifice, not the *material Things*:

¹ Per hoc ubi scriptum est, *Misericordiam volo quam Sacrificium*, nihil aliud quam *Sacrificio Sacrificium* prælatum oportet intelligi: Quoniam illud quod ab omnibus appellatur *Sacrificium* *Signum* est *veri Sacrificii*. Porro autem *Misericordia* est *verum Sacrificium*. *Augustin* de Civ. Dei. L. x. c. 5.

N. B. In Explication of what *Austin* says, *quod ab omnibus*, &c. it may be noted, that he did not take the *vulgar Language* for the *best*, or the *only* Rule of *Propriety*: He observes elsewhere (de verb. dom. Sermon. 53.) that almost all call the *Sacrament*, (that is, *Sign* of the Body) the *Body*. *Pene quidem Sacramentum omnes corpus ejus dicunt*. And yet he did not think that the *Sign* was more *properly* the *Body*, than the *Body* itself, but quite otherwise.

² *Bellarmin*: *ibid.* p. 711.

12 *The Christian Sacrifice explained.*

Things : And such Service being *Evangelic* (not *legal* or *typical*;) is *spiritual* Sacrifice.

3. The Cardinal has a third Argument about *elicit* Acts; which being highly metaphysic and fanciful, I chuse rather to pass it off without further Answer, than to offend your Ears with it.

4. A fourth Pretence is, that the Sacrifice of the Church being but *one*, the *spiritual* Sacrifices, which are *many*, cannot be that *one* Sacrifice. Here he quotes *Austin*, *Pope Leo*, and *Chrysostom*, to prove that the Church's Sacrifice is but *one*, and *that one* the Eucharist^a. He might have spared the Labour, because the same Fathers assert the Sacrifice of the Eucharist to be both *one* and *many*, diversly considered: On *complicated* Sacrifice, taking in the *whole* Action; *many* Sacrifices, if distinctly viewed under the several Particulars. And tho' the Eucharist might by common Use come to be called emphatically, *The Sacrifice*, as being most *observable*, or most *excellent*, or as comprehending *more* Sacrifices in one, than any other Service did yet it does not from thence follow that the other less observable or less considerable Sacrifices were not properly Sacrifices. For, has not the same Eucharist, in vulgar Speech, and by Custom, come to be *emphatically* called, *The Sacrament*, as if there were no other Sacrament. And yet certain it is, that Baptism is as *properly* a Sacrament as the other. *Emphatical* Appellation

^a *Bellarmin*: *ibid.* 712,

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lations therefore are rather Marks of the *Excellency* or *Notoriety* of a thing, than of strict *propriety* of Speech. But I return to *Bellarmino*.

5. A Fifth Pretence is, that *spiritual* Sacrifices, being common both to Clergy and Laiety, require no *proper Priesthood*, and therefore cannot be justly esteemed *proper* Sacrifices : For, *proper* Sacrifice and *proper* Priesthood, being Relatives, must stand or fall together^b. To which it may be answered, that even *Lay-Christians*, considered as *offering* spiritual Sacrifices, are so far *Priests*, according to the Doctrine of the New Testament, confirmed by Catholic Antiquity^c. But waving that nicety (as some may call it) yet certainly when spiritual Sacrifices are offered up by *Priests*, divinely commissioned, and in the Face of a Christian Congregation, They are then as *proper* Sacrifices, as any other are, or can be : And this is sufficient to our purpose. Let the *Eucharist* therefore, duly administered by *sacerdotal* Officers, be admitted as a Sacrifice *properly* so called, but of the *Spiritual* kind, and we desire nothing further. If a *Sacerdotal* oblation of the People's *Loaf* and *Wine* can be thought sufficient to convert them into *proper* *Sacrifices*, tho' they had nothing at all of a *Sacrificial* nature in them before such oblation ; surely the like *Sacerdotal* oblation may much more convert the people's *Prayers*, *Praises*, and devout *Services* (which previously had something of a *Sacrificial* nature

^b *Bellarmino*: *ibid.* 712.

^c See my *Review*, p. 533.

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ture in them) into *real* and *proper* Sacrifices, yea the *propereſt* of any ^d. Why then muſt our *ſpiritual* Offerings be ſet aſide as of no account in reſpect of *proper* Sacrifice, only to take in other Things of much *lower* account than they? Why ſhould we take in thoſe *meaner* Things at all, as *Sacrifices*, into our *pure Offerings*, which are much better without them, and can only be defiled by ſuch an Heterogeneous mixture of *Legal* and *Evangelical*? Let the Elements be *Signs*, (as they really are) of the Sacrifice which we *offer*, as they are alſo *Signs* of the Sacrifice whereof we *participate*: That appears to be the *end* and *uſe* of them (and *great* uſe it is) and ſeems to be all the Honour which God ever intended them. To be plainer, we our ſelves are the *Sacrifice offered* by thoſe ^c Symbols; and the Victim of the Croſs is the *Sacrifice participated* by the ſame Symbols. But I proceed

6. It is farther argued againſt *Spiritual* Sacrifices, that they require no *proper* Altar, as
all

^d This Matter is briefly and accurately expreſſed by our very learned and judicious Bp. *Montague*.

In Lege Chriſti ſunt *Sacerdotes*, non tantum illa *laxa* Significatione, qua quotquot Jeſu Chriſti ſumus *ἐκκλησιαστικοί*, (*Chriſtiani nominati*) ſumus etiam & dicimur *Sacerdotes*, ſed & illa magis *ſtriſſa*, qua qui Populo Acquisitionis *praſunt* ἐν *ἐκκλησίᾳ* *θεοῦ*, καὶ οἱ *ἐκ* *θεοῦ*, Dei ſunt & Populi *μωſtraς*. ————— Habemus autem & *Altare*, ad quod *offerimus* Oblationes & Sacrificia *Commemorationis*, *Laudationis*, *Orationis*, *Nos*, *Noſtra* Deo, per Sacerdotem. *Montacut*: *Orig.* Tom. ii. p. 313.

^c The Sacrifice of the Croſs, or Chriſt himſelf, may alſo be ſaid to be *offered* in the Eucharift. But then it means only offered *to view*, or offered to *divine Conſideration*: That is, *repreſented* before God, Angels and Men, and *pleaded* before God as what we claim to; not offered again in *Sacrifice*. See *Eiehd.* on the Church, p. 204, 205. And my *Review*, p. 525.

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all *proper* Sacrifices do: Therefore They are not *proper* Sacrifices ^f. This Argument is faulty, more ways than one. For, 1. It can never be proved, that *Sacrifices* and *Altars* are such inseparable *Relatives*, that one may not subsist without the other. An *Altar* seems to be rather a *circumstance* of convenience, or decency, than *essential* to Sacrifice. It was accidental to the *Jewish* Sacrifices, that they needed *Altars*: And the reason was not because all *Sacrifices* must have *Altars*, but because Sacrifices of *such a kind* could not be performed without them; otherwise, an *Altar* appears no more necessary to a *Sacrifice*, considered at large, than a *Case* or a *Plate*, a *Pix* or a *Patin* is to a *Gift*, or *Present*. 2. Besides, how will it be made appear that the *Table* on which our Lord consecrated the Eucharist, or the *Cross* on which he suffered, was *properly* and *previously* an *Altar*? The Cardinal's Argument proves too much to prove any Thing: For, it does not only strike at the *Spiritual* Sacrifices, but at the *Mass-Sacrifice* too, and even at the *Sacrifice of the Cross*, which had no *proper* *Altar* ^g. But if
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^f *Bellarmin*: *ibid.* 712, 713.

^g Some make the *Cross* it self the *Altar*, which has been the current way of speaking from *Origen* of the third Century. Others say, the *Divine Nature* of our Lord was the *Altar*, grounding it upon *Hebr.* ix. 14. Others take in *Both*, in different respects: But neither of them seems to have been an *Altar* in strict propriety of speech, but rather in the way of *Analogy*, or *Resemblance*. This Article has been minutely discuss'd by

Cloppenburg. *Opp.* vol. i. p. 82. &c.

Wissius. *Miscellan.* T. i. p. 509. In *Symb. Apostol.* p. 146.

Viringa. *Obs. Sacr.* L. ii. c. 13. L. iv. c. 15.

Drylingius. *Obs. Sacr.* Tom. ii. p. 393. *Miscellan.* 559, 567.

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it be said, that both the *Table* and the *Cro* were proper *Altars*, as being the *Seats* of proper *Sacrifices*, then whatever is the *Seat* of spiritual Sacrifice (which we now suppose to be proper) will by parity of reason, be a spiritual *Altar* also, and *proper* in its kind: So then, take the Thing either way, the Argument is frivolous, and concludes nothing ^h. have now run thro' the Cardinal's subtilties on this Head; excepting that some notice remain to be taken of his artful contrivance to elude St. *Austin's* definition of Sacrifice, and therewith all the old definitions which had obtained in the Church for 1500 Years before.

7. He pretends, that that Father defined only *true Sacrifice*, not *proper Sacrifice*; and that therefore his definition comes not up to the point in hand: *Good works* may be true *Sacrifices*, in St. *Austin's* sense, but they will be *improper*, *metaphorical*, or *nominal* only, notwithstanding ⁱ. This is the substance of the Pretext, laid down in its full Force, and it will require a clear and distinct Answer. First, may take notice, that it is very odd, in this Case especially, to make a distinction between *true* and *proper*, and to *oppose* one to the other
St. *Austin*

^h The Lord's Table is by the Ancients frequently called an *Altar*, as being the *Seat* of the Elements, and so an *Altar* in the same *metonymical* meaning, as the Elements were *Body* and *Blood*, or the *Grand Sacrifice* itself. The Lord's Table might also more *properly* be called an *Altar*, as being that from which or at which, prayers and praises, and commemorations (*Spiritual Sacrifices*) were offered. See my *Review*. p. 509.

ⁱ *Bellarmin*: *ibid.* p. 713. conf. *Vasquez*. T. iii. 507. *Suarez* Tom. iii. 886. *Bayle*. *Scientia*. p. 18.

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St. *Austin*, most undoubtedly, intended, under the word *true*, to take in all *Christian*, all *Evangelical*, all *Salutary* or *Acceptable*, yea all *Allowable* Sacrifices: And what can it signify to talk of any *proper* Sacrifice (*Jewish*, suppose, or *Pagan*) as opposed to *true*, so long as such *proper* Sacrifice is no Sacrifice at all in *Christian* account, but a *Sacrilege* rather, or a *Profanation*? But I answer farther, that there is no reason to imagine that St. *Austin* did not intend to include *proper* under the word *true*. It would not have been sufficient to his purpose to have said *proper* Sacrifice, because *Jewish* and *Pagan* Sacrifices might come under the same Appellation: But he chose the word *true*, as carrying in it more than *proper*, and as expressing *proper* and *salutary*, or *authorized*, both in one. As *true Religion* implies both *proper* and *authorized* Religion, and as *true Worship* implies the like; so *true Sacrifice* implies both *propriety* as to the Name, and *Truth* as to the Thing ^k.

The Point may be farther argued from hence, that the ancient Fathers did not only call spiritual Sacrifices *real* and *true* ^l, but they looked

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upon

^k In this Sense St. *Austin* called our Lord's Sacrifice *true*: Contr. *Faust.* L. xx. c. 18. xxii. 17. contr. advers. Leg. &c. L. i. c. 18.

^l *Justin.* Dial. p. 389. Ed. Thirlb.

Irenæus. L. iv. c. 17. p. 248. Ed. Bened.

Origen. Tom. ii. p. 362. Ed. Bened.

Clem. Alex. P. 686. Ed. Ox.

Lactant. Epit. 169, 204, 205. Edit. Dav.

Philastrius. Hær. c. 109. p. 221. Ed. Fabr.

Hieronym. in Amos, c. v. p. 1420. Ed. Bened.

Augustin. Tom. x. p. 94, 242, 243, 256. Ed. Bened.

Gregor. Magn. Dial. L. iv. c. 59. p. 472. Ed. Bened.

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upon them as the *best*, the *noblest*, the most *perfect* Sacrifices, the most *suitable* and *proper* Gifts, or Presents that could be offered to the divine Majesty^m: And they never dropped any Hints of their being either *improper* or *metaphorical*. The *Romanists* knew this very well; and it may be useful to observe their exquisite Subtily in this Argument. For, after they have exploded, with a kind of popular Clamour, all that the Fathers ever called *true* Sacrifice, under the opprobrious Name of *improper* and *metaphorical*ⁿ, and have raised an Odium against Protestants for admitting no other, then, (as if they had forgot all that they had been before doing) they fetch a Round, and come upon us with the *high* and *emphatical* Expressions of the *Fathers*, asking, how we can be so dull as to understand them of *metaphorical*, *nominal* Sacrifices^o? Yet we are very certain, that all those *high* Expressions of the *Fathers* belong'd only

^m *Justin.* Dial. p. 387.

Athenagoras. p. 48, 49. Ed. Ox.

Clem. Alex. p. 836, 848, 849, 860.

Tertullian. Apol. C. 30. *De Orat.* c. 27, 28.

Minuc. Felix. Sect. 32. p. 183.

Cyprian. Ep. 77. p. 159. Ed. Bened.

Lactantius. Epit. c. 58. de vero cultu. L. vi. c. 24, 25.

Eusebius. Demonstr. p. 40.

Hilarius. Pictav. p. 154. Ed. Bened.

Basil. Tom. iii. p. 207. Ed. Bened.

Nazianzen. Tom. i. p. 38, 484.

Crisostom. Tom. v. 20, 231, 316, 503. vii. 216. Ed. Bened.

Augustin. Tom. v. 268. de Civit. Dei. L. x. C. 20. L. xii. C. 23.

Isidorus. Pelus. L. iii. Ep. 75.

ⁿ Vide *Suarez.* Tom. iii. p. 886, 891, 892, 893, 896.

^o Vide *Petavius.* Eccl. Dogm. Tom. iii. p. 130.

The Christian Sacrifice explained. 19

to *spiritual* Sacrifices; the very same that *Bel-larmine* and the rest discard as *improper*, and *metaphorical*.

But they here play fast and loose with us: First, pretending that the *true* and *noble* Sacrifices of the Ancients did not mean *proper* ones, in order to discard the *old* Definitions; and then again, (to serve another turn) pretending that those very Sacrifices must have been *proper* (not *metaphorical*) because the Fathers so highly esteemed them, and spake so honourably of them. In short, the whole Artifice terminates in this, that the self-same Sacrifices as admitted by *Protestants* shall be called *metaphorical*, in order to disgrace the *Protestant* Cause, but shall be called *proper* and *true* as admitted by the *Fathers*, in order to keep up some Shew of Agreement in this Article with *Antiquity*. But I return to the *Cardinal*, whom I left disabling all the *old* Definitions, in order to introduce a *new* one of his own, a very strange one^p; fitted indeed to throw out *spiritual Sacrifice* most effectually, (which was what he chiefly aimed at) but at the same time also overthrowing; undesignedly, both the *Sacrifice of the Mass*, and the *Sacrifice of the Cross*.

1. As to the *Sacrifice of the Mass*, the Subject of it is supposed to be our Lord's *natural* Body, *invisible* in the Eucharist; and yet, by
B 2 the

^p A Definition of *one kind* of Sacrifice (*Jewish*, as it seems) rather than of *Sacrifice* in general, or of *Christian* in particular. It is giving us a *Species* for the *Genus*, like the making a Definition of *Man*; and then call it a Definition of *Animal*.

calling

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the *Definition*, the Sacrifice should be *Res sensibilis*⁹, something *visible*, obvious to one or more of the *Senses*. Again, our Lord's Body is not liable any more to *Destruction*; and, yet by the *Definition*, the Sacrifice should be *destroy'd*. But I shall insist no longer upon the *Cardinal's* Inconsistencies in that Article, because he has often been called to account for them, by learned *Protestants*.^r

2. The second Article, relating to the *Sacrifice of the Cross*, has been less taken notice of: But it is certain, that *Bellarmino's* Definition is no more friendly to That, than to the other.

If our Lord's *Soul* was any Part of his *Offering*, (as Scripture seems to intimate,^s and as the *Fathers* plainly teach,^t and the Reason of the Thing persuades) or if his *Life* was an Offering, which Scripture plainly, and more than once testifies^u; then *Res aliqua sensibilis*, some *sensible*

⁹ Sacrificium est oblatio *externa*, facta soli Deo, qua ad Agnitionem humanæ infirmitatis, & Professionem divinæ majestatis, a legitimo ministro *Res aliqua sensibilis & permanens*, in ritu mystico, *consecratur, & transmutatur*, ita ut plane *destruatur*. *Bellarmino*. p. 715, 717.

^r *Jobann. Forbescius*. p. 615.

Montacutius. Orig. Tom. ii. 302, 357.

Bishop Morton. B. vi. C. 6. p. 467, 468, &c.

Hakewill. p. 8.

Brevint. Depth and Mystery, &c. p. 133, 144.

Payne on the Sacrifice of the Mass. p. 70.

Bishop Kidder. p. 316, 415.

^s Isa. liii. 10, 11, 12. Psalm xvi. 10. Luke xxiii. 46.

^t *Clem. Roman.* C. 49.

Irenæus. P. 292. Ed. Bened.

Hieronym. Tom. ii. Part 2. p. 167, 173. Ed. Bened.

Compare *Bishop Bilson*. Full Redemption, &c. P. 83, &c.

^u Matt. xx. 28. Mark x. 45. John x. 11, 15, 17. xv.

13. 1 John iii. 16.

hier. a. o.
u. d. l. iii.

The Christian Sacrifice explained. 21

sensible Thing is not the true Notion of *proper* Sacrifice, neither is it essential to the *Definition* of it; unless the *Life* which our Lord gave up-
on the Cross was no *proper* Sacrifice. Perhaps, in strictness of Notion, his *Obedience unto Death* ^u, his amazing Act of *Philanthropy* (so highly extolled in the new Testament) was properly the acceptable *Sacrifice*. So *Aquinas* states that Matter as I before noted: And *Bel-
larmino* was aware of it, in another Chapter, wherein he undertakes to prove, that our Lord's Death was a *proper* Sacrifice ^w. There he was obliged to say, tho' he says it coldly, that Acts of Charity are *quoddam Sacrificium*, a kind of Sacrifice. But the Question was about *proper* Sacrifice, and about our Lord's *Philanthropy*: Was that only *quoddam Sacrificium*, or was it not *proper*? Here the Cardinal was non-pluſ'd, and had no way to extricate himself, but by admitting (faintly however and tacitely, as conscious of self-contradiction) that *spiritual* Sacrifice may be *proper* Sacrifice, and is not always *metaphorical*: Otherwise, the very brightest Part of our Lord's own Sacrifice, the very Flower and Perfection of it, his most stupendous Work of *Philanthropy*, must have been thrown off, under the low and disparaging Names of *metaphorical, improper, nominal* Sacrifice.

Having seen how the ableſt Champion of the *Romish* Cause failed in his Attempts against *spiritual* Sacrifices, failed in *not proving* his

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Point,

^u Phil. ii. 8. Hebr. v. 8.

^w *Bellarm. de Missa, L. i. c. iii. p. 718.*

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Point, failed also in *over-proving*, we may now with the greater Assurance maintain, that the *old Definitions*, which took in *spiritual* Sacrifice, were true and just, and that the *new* one arbitrarily introduced, in the decline of the XVIth Century, are false and wrong; such as one would expect from Men *zealous* for a *Party-cause*, and disposed to support manifest *Errors* and *Absurdities*, at any Rate whatsoever.

After pointing out the *Rise* of the *new* Definitions, I am next to observe what their *Progress* was, and what the Result or Issue of them. It must, I am afraid, be owned, that our *Romish* Adversaries were but too successful in spreading Mists and Darknes all over the Subject, in opening a new and wide Field of Dispute, thereby drawing the *Protestants*, more and more, out of their safe Intrenchments; dividing them also, if not as to their main *Sentiment*, yet at least as to their *Modes* of *Expression*, and their *Methods* of *Defence*.

How this Affair had been fixed amongst us but a few Years before, may be collected from Archbishop *Sandys's* judicious *Definition* of *Sacrifice* *, published in 1585, and contrived to take in Sacrifices both of the *material* and *spiritual* kind. Dr. *Bilson* also (afterwards Bishop) published his Book of *Christian Subjection*.
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* "Sacrificing is a voluntary Action whereby we worship God, offering him *somewhat*, in token that we acknowledge him to be the Lord, and ourselves his Servants. *Sandys's* Sermon. xxi. p. 185.

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the same Year ; wherein he took Occasion to assert, that the Eucharist is a *Sacrifice*, yea, and a *true* Sacrifice ; but understanding it to be of the *spiritual* kind ¹. This kind of Language (the uniform Language of *Antiquity*, and of the *whole Reformation* ² for 60, or 70 Years) began to vary in some measure, from *Bellarmino's* Time, and more and more so, both here and abroad. Some indeed stood by the *old Definitions*, and *antient Language* concerning the Eucharist : More went off from it ; and so *Protestants* became divided, in *Sounds* at least, while they differed not much in *Sense*. Many finding that they were sufficiently able

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to

¹ “ *Malachi* speaketh of the *true* Sacrifice, which, from the Beginning, and so to the End, was and shall be more acceptable to God, than the bloody and external Sacrifices of the Jews. *Bilson*, p. 696.

“ Neither they nor I ever denied the Eucharist to be a *Sacrifice*. The very Name inforceth it to be the Sacrifice of *Praise* and *Thanksgiving* ; which is the *true* and *lively* Sacrifice of the new Testament. The Lord's Table, in respect of his *Graces* and *Mercies* there proposed to us, is an Heavenly Banquet, which we must *eat*, and not Sacrifice : But the *Duties* which he requireth at our Hands, when we approach his Table, are *Sacrifices*, not *Sacraments*. As namely, to offer him *Thanks* and *Praises*, *Faith* and *Obedience*, yea our *Bodies* and *Souls*, to be living, holy, and acceptable *Sacrifices* unto him, which is our *reasonable Service*. *Bilson*, p. 699.

² *Beza's* Account, (in 1577) may serve for a *Specimen*.

Cœna Domini Sacrificiū rationem habet, idque triplici respectu. 1. Quatenus in ea aliquid Deo offerimus, solennem videlicet *Gratiarum Actionem*, ex illo Christi præcepto. 1 *Cor.* xi. 26.

2. Deinde, quod in ea conferrentur *Eleemosynæ*, ex instituto fortassis Apostoli, 1 *Cor.* xvi. 2. Quæ *Eleemosynæ* vocantur *αγοραγοαί*, ex illo Christi Sermone. *Mat.* xxv. 40.

3. Quod mortis domini *Sacrificium*, ob oculos quodammodo in illis mysteriis posuit, veluti tenetur. *Beza, Quæst. & Respons.* p. 105.

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to maintain their Ground against the *Romanists*, even upon the Foot of the *Romish Definitions*, never troubled themselves farther to examine how *just* they were: It was enough, they thought, that the *Romanists* could not prove the Eucharist a *true* and *proper* Sacrifice, in their own way of defining; and the rest seemed to be only contending about *Words* and *Names*. Nevertheless the more thoughtful and considerate Men saw what Advantage the Adversaries might make by aspersing the Protestants as having *no Sacrifice, properly so called*, nor pretending to *any*: Besides that the *Dignity* of a venerable Sacrament would probably suffer much by it; and the antient Fathers, who were very wise Men, had never consented (tho' as much provoked to it by the *Pagan Objectors*) to lessen the *Dignity* of their *true* and *real* Sacrifices by the low and diminutive Names of *improper*, or *metaphorical*. They always stood to it, that they had *Sacrifices*, yea and *true* Sacrifices, (of the spiritual ^a kind) the *noblest* and *divinest* that could be offered; while all other pretended Sacrifices,

* See the Testimonies in my *Review*, ch. xii. To which abundance more may be added. And note, that tho' the Epiphēt *Spiritual* joined, suppose, with *Meat*, or *Drink*, or the like, may denote some *material Thing* bearing a *mystical* Signification, yet it has not been shewn, neither can it be shewn, that the Phrase *Spiritual Sacrifice* antiently denoted a *material Substance* offered as a Sacrifice. A sacred Regard was had to St. *Peter's* Use of that Phrase, to denote *evangelical Services*: Besides that the Fathers constantly *explained* what they meant by *spiritual Sacrifices*, and so *specified* the Particulars, as to leave no room for Scruple or Evasion, among Persons of any reasonable Discernment. So that ~~it is putting a new construction up-~~
= on ~~the~~ Phrase, in order to make some shew
of Agreement with Antiquity, is a transpo-
sition of Terms: It is keeping their Terms,
but eluding their meaning. It is teaching
new doctrine under ancient phrases.

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crifices, all *material* Sacrifices^b, were *mean, poor, contemptible* Things, in comparison. Such, I humbly conceive, ought to have been our constant, standing Reply to the *Romanists*, with respect to this Article: For, we have certainly as just a Plea for it in our Case, as the ancient Fathers had in theirs. However, as I before hinted, Protestant Divines varied in their *Language* on this Head, some abiding by the *old Definitions*, upon good Consideration, others too unwarily departing from them. So, now we are to consider them as divided into *two* Sorts: And in process of Time, as shall be related, sprang up a *third* Sort, growing, as it were, out of the other Two. I shall say something of each in their Order and Place, for the farther clearing of the Subject.

1. Among

^b *Express* Testimonies against *material* Sacrifice, may be seen in *Justin Martyr*, Apol. p. 14.

Tertullian, p. 188. Rigalt.

Origen. in Psalm, p. 563, 722. Ed. Bened.

Laëtantius, Epit. c. 58. p. 169.

Eusebius, præp. evang. L. iv. c. 10. p. 148, 149.

Eusebius, demonstr. evang, p. 39, 222, 223.

Basil. Tom. ii. 402, 403. Ed. Bened.

Chrysostom. Tom. i. p. 664. Ed. Bened.

Cyrill. Alex. contr. Jul. L. x. p. 345.

Procopius in Isa. p. 22. 493.

N. B. It is not *possible* to reconcile those Testimonies to the *material* Scheme: But it is very easy to make the Fathers *consistent* throughout, with themselves, and with each other, on the *spiritual* Foot, as making the *Work*, or *Service*, the Sacrifice. The single Question then is; Whether the Fathers ought to be so interpreted as to make them *consistent* upon the *Whole*; or whether some *detach'd* Passages, capable of a *consistent* meaning, ought to be understood in a Sense *repugnant* to the Uniform Tenour of their Writings. The *passive* Sense is the true Key to those Passages.

26 *The Christian Sacrifice explained.*

1. Among those that adhered to the *old Language*, and still continued to call the Eucharist a *true* or a *proper* Sacrifice, but of the spiritual kind, I may first mention *Amandus Polanus* a learned Calvinist, who died in 1610. Our very judicious Dean *Field*, (who finished his *Book of the Church* in 1610, and died in 1616) He also adhered to the *old Language*, disregarding the *new* Definitions. He asserted the Eucharist to be, with regard to the Sacrifices *our selves, our praises, &c.* a *true* but *spiritual* Sacrifice ^d.

Scharpius, a learned Calvinist, who published his *Curſus Theologicus* in 1617, scrupled not to reckon the Eucharist among the Sacrifices *ſtriſtly and properly ſo called*, but ſtill of the *Eucharistical* and *ſpiritual* kind. He had ſeen *Beſarmine's* affected Subtilties on that Head, deſpiſed them, and in part confuted them ^e.

Biſhop *Andrews* appears to have been a Divine of the ſame *antient* Stamp, in this Article. In the Year 1592, he diſcovered ſome Uneaſineſs, that many would not allow the Eucharist to be a *Sacrifice* at all, but a mere *Sacrament*. Afterwards, in 1610, he aſſerted the Lord Supper

^c *Cœna Domini eſt Sacrificium, tum Eucharisticum, tum propitiatorium: Eucharisticum quidem proprium, quatenus in ejuſu Gratias Deo agimus quod nos ex ſervitute, &c.* propitiatorium vero *aliquo modo*, quatenus unici illius Sacrificii *ve* propitiatorii memoriam in eo ſerio frequentare jubemur. *Amandus Polanus*. Symphon. Cathol. c. xvii. p. 275. conf. p. 855.

^d *Field*, of the Church, p. 210, 220.

^e *Scharpius*, *Curſ. Theolog.* p. 1522, 1525, 1539. Edit. Genevæ.

^f Bp. *Andrews's* Sermons, part 2. p. 55.

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Supper to be a *Sacrifice*, of the *Eucharistical* kind. In 1612, he went so far as to say, that the Apostle (1 Cor. x.) *matcheth* the Eucharist with the *Sacrifice of the Jews*, and that, by the *Rule of Comparisons*, they must be *ejusdem generis*^b. By which he did not mean, as some have widely mistaken him, that both must be the *same kind* of *Sacrifice*, but that both must be of the *sacrificial kind*, agreeing in the *same common Genus* of *Sacrifice*: For, he said it in opposition to those who pretended that the Eucharist was an Ordinance merely of the *sacramental kind*, and not at all of the *sacrificial*ⁱ.

Dr. *Buckeridge* wrote in 1614. His Notion of the Eucharistick Sacrifice seems to resolve into a *real* and *proper* Sacrifice of Christ's *mystical Body*, the Church, and a *metonymical*, *improper* Offering of Christ himself; offering him in *some sort*, or in the way of *Representation*, like as is done in *Baptism*^k. He does not indeed

^a *Andrews*. ad *Bellarmin*: Apolog. Respons. p. 184.

^b Bp. *Andrews's* Sermons, p. 453. Compare his *Posthumous* Answ. to Card. *Perron*. p. 6, 7.

ⁱ Besides the Argument here drawn from the Consideration of what Principles he was then *opposing* (which is a good Rule of Construction) it may farther be considered that the approved Divines of his Time, *Mason*, and *Spalatenfis*, rejected with Indignation the Thought of any *material* Sacrifice. (Vid. *Mason de Ministerio Anglicano*. p. 575, 599, 618. *Spalatenfis*, L. v. p. 149, 265, 267.) condemned it as *Absurdity*, *Madness*, and *Impiety*. So also Bp. *Morton*, (B. vi. c. 5. p. 438, 439.) approving, what the *vaiser Romanists* had said, condemning the Notion in the like strong Terms.

^k De Sacrificio cordis contriti. — de Sacrificiis item corporis Christi *mystici* (non *naturalis*) in quo nosmetipsos deo offerimus, satis convenit. — De Sacrificio item *commemorativo*, five *representativo*, quo Christus ipse, qui in cruce pro nobis immolatus est, per viam *Representationis* & *Commemorationis* a nobis etiam

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indeed use the word *proper*, following the Style of the *Ancients* before ever that word came in : But he apparently *means* it, where he speaks of the Sacrifice of Christ's *mystical Body*, that is, of *Self-sacrifice*.

Archbishop *Laud* speaks of three Sacrifices :

1. Christ's own Sacrifice, *commemorated* before God, by the *Priest alone*, in his *breaking* the Bread, and *pouring out* the Wine. 2. The Sacrifice made by Priest and People *jointly*, the Sacrifice of Praise and Thanksgiving. 3. *Self-Sacrifice* by every communicant ¹. I will not defend all those distinctions. I think, all the *three* Sacrifices are properly the Sacrifices of the *Church*, or of all the *worthy* communicants, recommended or offered up by their *Priests* in that Holy Solemnity : The Priest is their *Mouth* in doing it, their conductor, or principal, authorized by God so to be. This great Man said nothing of *proper*, or *improper* : All the three Sacrifices may be understood to be *proper*, but *spiritual*. What he believed, as to each, is not easy to say.

If

etiam quodammodo offerri dicitur, Lis non magna est : In Baptismo enim offertur Sacrificium Christi, uti Augustinus, &c.

Buckeridge de Potest. Papæ in præfat.

¹ In the Eucharist we offer up to God three Sacrifices :

“ *One*, by the *Priest only*, that is, the *commemorative* Sacrifice of
 “ Christ's Death, represented in Bread *broken* and Wine *poured*
 “ *out* : Another by the Priest and People *jointly* ; and that is
 “ the Sacrifice of *Praise* and *Thanksgiving* for all the Benefits
 “ and Graces we receive by the precious Death of Christ :
 “ The *Third*, by every *particular Man* for *himself only*, and
 “ that is the Sacrifice of every Man's *Body* and *Soul*, to serve
 “ Him in Both all the rest of his *Life*, for this Blessing thus be-
 “ stowed upon him.

Laud's Conference. Sect. xxxv. p. 305, 306.

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If we explain his *commemorative* Sacrifice by Bishop *Buckeridge's* account of the same Thing, it could be no more than figurative, in that *relative* view; for, we cannot *properly* Sacrifice *Christ* himself: But the *commemorative Service*, being of the same nature with Hymns and Praises, may be considered in the *absolute* view, as a *proper* Sacrifice of *ours*, of the *eucharistical* and *spiritual* kind; and That perhaps was what That great Prelate might have in his Thoughts.

It is certain that Bishop *Montague*, of that Time, understood the whole *Action*, or *Memorial-Service*, to be a *true* and *real* Sacrifice of Praise ^m. And as he was a great admirer of *Antiquity*, he had no regard to the *new* definitions, but referred the Novellists to St. *Austin* for Correction and better Instruction ⁿ. The very learned Dr. *Hammond* was, undoubtedly, in the same way of thinking: The *whole Eucharistical Action* both of *Priest* and *People*, the *Memorial Service* jointly performed, That was the *Sacrifice* in his Account ^o. Bishop *Taylor* ^p, Archbishop *Bramhall* ^q, *Hamon Lestrange* ^r, appear

^m *Montacut. Origin.* Tom. ii. p. 301, 302, 303, 304. Compare his *Antidiatrise* (p. 143, 144.) where he takes in our *Self-sacrifice*, calling it the Sacrifice of *Christ's mystical Body*.

ⁿ *Montacut. ibid* p. 358.

^o *Hammond, Practical Catech.* L. VI. S. 4. Vol. I. 174. compare *View of new direct.* p. 154. And Vol. II. *Dispatch.* p. 164. Vol. III. p. 769. The Notion of the *whole Action* being the Sacrifice, was not *new*: It appears in the *Fathers* of old; and Mr. *Perkins* who died in 1602, had taught the same. *Problem.* p. 137, or *English works.* Vol. II. p. 550.

^p *Taylor. Holy Living, &c.* Ch. IV. Sect. 10. *North. sermon.* p. 54.

^q *Bramhall's Works*, p. 35, 36. 996.

^r *Lestrange's Alliance, &c.* p. 187, 221.

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pear to have been in the like sentiments. Dr. *Patrick*, who wrote in 1659, more plainly followed the ancient way of thinking and speaking, such as had been in use before the *new* definitions came in. *Duties* and *Services* were his Sacrifice, a *spiritual* Sacrifice ^s. He pleads, that such *Services* justly deserve the name ^t; that even the Pagan *Platonists* (as well as Scripture and Fathers) had so used the name of *Sacrifice*; and that the Appellation was very *proper* ^u, taking in not only *mental*, or *vocal* praises, but *manual* also; that is, as he expresses it, the *Eucharistical Actions* ^w. Upon these principles, he tells the *Papists*, that *we* are *Sacrificers as well as they* ^x: Which was the right turn, copied from what the ancient *Fathers* had said in answer to the like Charge of having *no Sacrifice*, and as justly pleaded by *Protestants* now, as by *Christians* then, against their injurious Accusers.

Bishop *Lany*, after the Restoration (*Anno Dom.* 1663.) a very learned Divine, and of great Acumen, scrupled not to call the whole Eucharistical Service *true* and *proper* Sacrifice, proper

^s *Patrick's* *Mens. Mystica.* p. 16, 18, 19. Ed. IV.

^t *Ibid.* p. 35.

^u *Ibid.* p. 35, 36.

^w *Ibid.* p. 36. compare p. 19.

^x *Ibid.* p. 37. compare p. 38, 40. *N. B.* I have omitted Mr. *Thorndike*, because his Notion plainly resolves into the *passive* Sense, *viz.* into the *grand Sacrifice* itself, as contained in the Eucharist, because *represented, applied, and participated* in it. The *Lutherans*, generally, resolve it the same way, only differing as to the point of *real* or *local* presence. Vide *Brochmand*, Tom. iii. p. 2072, 3052.

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proper without a *Metaphor*, as being the fittest *Gift* or *Present* that could be offered to the Divine Majesty *y*. So little did he regard the frivolous *distinctions* of the *Trent-Council*, or the *new definitions* invented to support them.

Nine Years after, appear'd Dr. *Brevint* *z*. He was well-read in the *Eucharistick* Sacrifice: No Man understood it better; which may appear sufficiently from *two Tracts* of his upon the Subject, small ones both, but extremely fine. He stood upon the *ancient* Ground, looked upon Evangelical *Duties* as the *true* *Oblations* and *Sacrifices*, *a* resolved the *Sacrifice* of the Eucharist, *actively* considered, solely into them *b*; and he explained the *practical* Uses of that Doctrine in so *clear*, so *lively*, and so *affecting* a way, that one shall scarce meet with any thing on the Subject that can be justly thought to exceed it, or even to come up to it *c*. So that I could heartily join my Wishes with a late learned Writer, that That *excellent little Book*,

y Bishop *Lany's* Sermon on *Hebr. xiii. 15.* p. 16, 32. ———
Compare my *Review*, p. 485, 486.

z In 1672, Dr. *Brevint* wrote *The Depth and Mystery of the Roman Mass*: Reprinted 1673. In 1673, he published *The Christian Sacrament and Sacrifice*. He was made *Dean* of *Lincoln* in 1681, and died in 1695.

a *Brevint.* *Depth and Myst.* P. 16.

b "Sincere Christians must have their Hands full, at the receiving the Holy Communion, with *four* distinct Sorts of Sacrifices. 1. The *sacramental* and commemorative *Sacrifice* of Christ. 2. The *real* and *actual* Sacrifice of Themselves. 3. The *Free-will-offering* of their Goods. 4. The *Peace-offering* of their Praises. *Brevint.* *Christian Sacrifice*, 110, 111.

c *Brevint.* *Sacram. and Sacrif.* Sect. vi, vii, viii. p. 74—
134.

32 *The Christian Sacrifice explained.*

Book, entitled, *The Christian Sacrament and Sacrifice*, might be reprinted, for the Honour of God, and the Benefit of the Church^d. It is worth the noting, how acutely Dr. Brevint distinguished between the *sacramental* Sacrifice of Christ, and the *real* or *actual* Sacrifice of ourselves. We cannot properly sacrifice Christ: We can only do it in Signs and Figures, that is, *improperly*, or *commemoratively*: But we may properly offer up ourselves to God; and That is, in strict Propriety of Speech, our *Sacrifice*, our *spiritual* Sacrifice. Dr. Brevint rejected, with Disdain, any Thought of a *material* Sacrifice, a *Bread-offering*, or a *Wine-offering*; tartly ridiculing the Pretences commonly made for it^e. But I have dwelt long enough upon the Divines of the *first* Class; who standing upon the *old* Principles, and disregarding the *new* Definitions, continued to call the Eucharist a *true* Sacrifice, or a *proper* Sacrifice (meaning *eucharistical*, and *spiritual*) or forbore, at least, to call it *improper*, or *metaphorical*.

2. I may now look back to other Divines, who used a different *Language* in this Article.

At

^d Dr. Hick's Christian Priesthood. Vol. J. Prefat. Disf.

p. 39, 40.

^e " Now among these magnificent Wonders of Christ's Law,
 " Bread and Wine can be reputed but of little Importance;
 " which you may find as well or better among the Oblations of
 " Aaron, and thus far belonging better to his Order; because
 " he is often commanded to offer Bread, which Priest Melchisedeck is not. Therefore, if offering Bread and Wine makes
 " an Order, Aaron will be more certainly a Priest after the Order of Melchisedeck, than was either Melchisedeck or Christ himself. Brevint. Depth and Mystery, p. 116. See p. 157.

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At the Head of them ^f stands the celebrated Mr. Hooker, who wrote in 1597, and who are not to say, that *Sacrifice is now no part of the Church-ministry*, and that we have, *properly*, now no *Sacrifice* ^g. I presume, he meant by *proper* Sacrifice, *propitiatory*, according to the use of the *Trent-Council*, or of the *new* Definitions. In such a *Sense* as that, he might justly say, that *Sacrifice* is no Part of the *Church-ministry*, or that the Christian Church has no *sacrifice*. But I commend not the Use of such a *Language*, be the Meaning ever so right: he *Fathers* never used it ^h.

Dr. Francis White, in the Year 1617 (he was afterwards Bishop of *Ely*) observed, that the *Name* of Sacrifice doth not in a *proper* and *ivocal* Sense belong to the Eucharist, but in a *large Acceptation* of the Word, and in a *figurative* Meaning; because it is a *Representation* of the *real* Sacrifice of Christ once offered upon the Cross ⁱ. He was so far right, in making a

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Repre-

^f Dr. Rainoldes, in 1584, had in the way of arguing *ad Homines* shewn, that the Fathers were no friends to the *Masi-Sacrifices*, considered as *true* and *proper*, inasmuch as they allowed only *spiritual* Sacrifices, which, in the *Romish* Account, were not *or proper* Sacrifices. See Rainoldes against *Harte*, p. 472, p. 536, 539. That kind of arguing first led the way to the sort of *Language* as Mr. Hooker made use of; but was not exactly the same with it, not running in the like *absolute* steps.

Hooker. Eccl. Polity. L. v. Sect. 78. p. 347.

Once Clemens Alexandrinus (Str. vii. p. 836.) and once Justin (L. vii.) has said, that the Christians had no *Sacrifices*; meaning such as the *Pagans* had boasted of: But That did amount to saying, that the Church had no *proper* Sacrifices, *properly* no *Sacrifice*.

Whi 12. Orthodox Faith and Way, p. 339.

34 *The Christian Sacrifice explained.*

Representation of Christ's Sacrifice to be but figuratively *That* Sacrifice: But he forgot, that the *Eucharist* contains many *spiritual* Services, which are truly *Sacrifices* in the Scripture Language, and that even the *memorial Service*, tho' it is but *metonymically* Christ's Sacrifice, is yet *really* our Sacrifice, our *spiritual* Sacrifice. From hence, however, may be seen how and by what Degrees *Protestant* Divines came to leave off calling the *Eucharist* a *Sacrifice*, or call'd it so with the Epithet of *improper*, or *figurative*. It was chiefly owing to a *partial* Conception of it: They considered it barely in its *representative*, or *relative* View, and too hastily concluded that since it was not the *Sacrifice represented* (as the *Romanists* pretended it was) it was *no Sacrifice* at all in Propriety of Speech.

Spalatenfis, of that Time, made no scruple of saying, over and over, that the *Eucharist* is *not a true Sacrifice*^k. In a certain place, he expressed himself in such a manner as might be apt to surprize a Man at the first reading: He says, that the Name of *true Sacrifice* was never given to the *Eucharist*, never thought on, before the very *latest*, and the most *corrupt* Ages^l. But he meant it, I suppose, according to *That Sense* of *True Sacrifice*, which the *Trent-Council* and the *Popish* Writers had lately affixed to the Name.

The

^k *Antonius de Dominis*. L. v. c. 6. p. 82, 265, 269, 271, 278.

^l *Esse verum Sacrificium*, nunquam ad postrema corrupta secula invenio, aut *dictum*, aut *cogitatum*, aut *traditum*, aut *profectum* in ecclesia. *Antonius de Dominis*, *ibid.* p. 281.

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The Divinity-Chairs in both Universities, about that Time, concurred in denying the Eucharist to be a *true, real, or proper* Sacrifice: Which appears from Dr. *Abbot*^m, afterwards Bishop of *Sarum*; and from Dr. *Davenant*ⁿ, afterwards Bishop of the same See. Both of them seemed to take their Estimate of *true* and *proper* Sacrifice from the *new* Definitions; allowing them for Argument sake, and joyning Issue with the *Romanists* upon their own Terms. The like may be said of Mr. *Mason*, who frequently allows, or declares, that the Eucharist is not a Sacrifice *properly so called*^o. But Dr. *Crakanthorp* (about *A. D.* 1624.) may serve for a good Comment upon all the rest: For, when he denied the Eucharist to be either a *true* Sacrifice, or a Sacrifice *properly so called*, he cautiously guarded what he had said, by restraining it to *such a Sense* as the *Trent-Council* and *Romish* Divines had affixed to the Phrases

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of

^m " The *Passion* of Christ is the Sacrifice which we offer:
" And because the *Passion* of Christ is not now really acted,
" therefore the Sacrifice which we offer is no *true* and *real* Sa-
" crifice. *Abbot*. Counterproof against Dr. *Bishop*. Ch. xiv.
p. 364. *N. B.* Here was the like *partial* Conception of the
Thing as I before noted in Dr. *White*.

ⁿ Nos asserimus, in *Missa* nihil posse nominari aut ostendi quod sit *scrificabile*, aut quod *rationem & essentiam* habeat *realis, eterni & proprii dicti Sacrificii*: Quamvis quæ adhiberi in eadem solent *preces, elemosynæ, Gratiarum Actiones, spiritualium Sacrificiorum nomen* sortiantur; Quamvis etiam *ipsa Representatio fracti Corporis Christi & fusi Sanguinis, figuratè* Sacrificium a veteribus sæpe numero vocetur. *Davenant*. Determinat. Q.

13.

^o *Mason*. de *Minist. Anglicæ* p. 549, 550, 551, 555, 627, 628.

36 *The Christian Sacrifice explained.*

of *true Sacrifice*, and *Sacrifice properly so called*^p. That Restriction, or *Salvo*, was often forgot, and came, by degrees, to be more and more omitted; and so the most prevailing Doctrine ran in absolute Terms, that the Eucharist is *no true Sacrifice*, or *no proper Sacrifice*, or in short, *no Sacrifice*. Bp. Morton, being sensible how much it tended to disparage the Holy Eucharist, and how contradictory it was to *ancient Language*, to say that the Eucharist is not a *true*, or not a *proper* Sacrifice, endeavoured to help the Matter by a Distinction between *Truth of Excellency*, and *Truth of Propriety*^q; allowing the Eucharist to be *true* Sacrifice, as to *Excellency* of Nature, but not as to *Propriety* of Speech: As if the new Definitions were a better Rule of *Propriety*, than all that had prevailed for 1500 Years before. His Distinction was a good one, in the main, but was not justly applied in This
par-

^p *Sacrificium Missæ non est verè Sacrificium Propitiatorium, ut Concilium Tridentinum definit, vestrique docent; sed Eucharisticum tantummodo & commemorativum.*——Sed nec omnino verum & propriè dictum Sacrificium in Missa ullum est; non quale Tridentinum Concilium definivit, & vestri uno ore protestantur. *Crakenthorp. Contr. Spalatens. c. 74. p. 574.*

^q *Morton's Institut. of the Sacram. B. vi. c. 3. p. 415.*——
c. 7. §. 1. p. 470.

How much the *old Notion* of Sacrifice was now *wearing out* may be judged from Dr. *George Hakewill*, who wrote in 1641 and was otherwise a learned and judicious Writer, particularly as to this very Argument. He says, " Commemoration being at *Action*, cannot, in *Propriety* of Speech, be the *Thing sacrific- ed*, which must of Necessity be a *Substance*, &c. *Hakewill* Dissertat. p. 25.

He rejects *Austin's* Definition, p. 4. And it is too plain from several Places of his Work, that the *Miss*s first raised by *Bellarminus*, and other *Romish* Divines, hung before his Eyes.

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particular, where Truth of *Excellency* and Truth of *Propriety* are really *coincident*, and resolve both into one. However, so the Vogue ran; as I have before said, and so has it been transmitted, through many Hands, down to this Day^r.

3. Such being the Case, there is the less reason to wonder that a *Third* Set of Divines; in process of Time, sprang up, as it were, out of the two former. For, some serious Men perceiving how much the *antient* and *modern* Language differed in this Article, and that by means of the now prevailing *Definitions*, they were likely to *lose* their *Sacrifice*; They thought of reconciling the *Eucharistick Sacrifice* with the *new* Definitions, by making it a *material* Sacrifice. Our excellent Mr. *Mede*, in the Year

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1635;

^r The *Lutheran* way of speaking, in this Matter, may be seen in *Deylingius, Observat. Miscellan.* p. 291. and in *Zeltner, Breviar. Controvers.* cum *Ecl. Græc.* p. 231, 251.

The *Calvinistical* way, in *Dallæus, de Cult. Religiosis.* p. 1122, 1126. *L'Arroque Hist. of the Eucharist*, 275, &c. *Basnage, Annal. Tom. I.* p. 373. All declare it, absolutely, *no true Sacrifice*: Which, tho' well-meant, is too *unguarded*, and is different *Language* from that of the *Fathers* of the *Reformation*.

One of our *late* Divines (a Person of great Learning) speaks thus:

" We deny that there is *any Reason* why the Eucharist should be called a *true Sacrifice*, and *properly so called*, or ought to be so: For, when we call any thing a *true Sacrifice*, we have regard to the *formal Reason* of a Sacrifice, and not to the *final*. *Nichols's additional Notes*, p. 51. Printed *A. D.* 1710.

But what did he make the *formal Reason* of a Sacrifice? Did he take it from the *new* Definitions? Where there is *properly* a Gift to God, by way of *worship*, to *honour*, or to *please* him, there is the *formal Reason* of a Sacrifice. *Gratulatory* Sacrifice is as *properly Sacrifice*, as the *Propitiatory*, or *Expiatory*: They are different *Species*; under the same *Genus*.

38 *The Christian Sacrifice explained.*

1635, was *Chief* in this Scheme. The Aim was good, to retrieve the *Christian Sacrifice* which seemed to be almost sinking; but the Measures were ill laid: For, the only right way as I conceive, of compassing what he intended would have been to have restored the *old Definitions* of Sacrifice, and so to have set the Eucharist upon its *true*, and *antient*, that is *spiritual* Foundation. The endeavouring to fix it on a *material* Foot, and to make the *Elements* themselves a *Sacrifice*, was no more than what had been attempted, about four score Years before, by the *Romanists*^s, and after mature Deliberation, had been justly exploded by the *shrewder* Men^t, as *Jewish*, *meaner* than Jewish, and altogether repugnant to *Christian* Principles. Neither could Mr. Mede escape the Censures of many of that time for what he was doing; as appears by a Letter of Dr. Twisse, written in 1636, and first printed in *Mede's Works*^u. Mr. Mede for

^s *Ruardus Tapper*. Contr. Luther. Art. 18.

Gaspar. Casalins. De Sacrif. L. i. c. 20.

Jansenius. Concord. Evang. p. 905.

Gordon. Huntlaus. L. ix. c. 3. n. 1.

^t *Salmeron*. Tom. ix. Tract. 29. p. 224.

Maldonate, de Sacram. Tom. i. par. 3. p. 334.

Bellarmino, p. 788, 792, 793.

Vasquez. Tom. iii. p. 527.

Suarez. Tom. iii. p. 886, 905, 906, 910.

Gregor. de Valentia. Tom. iv. p. 1274.

Baptista Scortia. de Missa. 34, 36, 38.

Arcudius. P. 187, 189.

^u " I perceive, the main Thing you reach'd after, was a certain *Mystery* concerning a *Sacrifice*; which the *Papists* have miserably transformed; but, *in your Sense*, is now-a-days come a *Mystery* to all the Christian World. *Twisse*. Ep. Compare *Mede's Answer*. Ep. 71.

The Christian Sacrifice explained. 39

bore however to print his *Christian Sacrifice*; tho' he published the Appendage to it, concerning the *Altar*, which might give least Offence: The rest appeared not till ten Years after his Decease, in the Year 1648. There are many good Things in it, for which reason it has generally been mentioned with Respect by our best Divines: But in the Point of a *material* sacrifice, (a Sacrifice of the *Elements*) he had not many Followers. Dr. *Heylin*, who in 1636, and 1637, had some Scheme, or Schemes of his own ^w, seems to have taken into Mr. *Mede's*, or before 1654, when he published his Exposition of the *Apostles Creed* ^x.

There are two fundamental Flaws in Mr. *Mede's* System: 1. One in his endeavouring to fix the Notion or Definition of a *Christian Sacrifice* by the Rules of the *Levitical*; as if *typical* and *true* were the same Thing. 2. The other, in not being able to make out the *Sacrifice* he aimed at, by the very *Rules* which himself had fixed for it. He observed very justly, that in the *Levitical* Peace-Offerings, God had, as it were, his *Part*, *Portion*, or *Mess*, assigned in the *Sacrifice* ^y, or *Feast*: (For God was considered in those Feasts, not merely as *Convivor*, but as *Conviva* also; a necessary Circumstance to compleat the *federal* Oblation, and *federal* Feast.) But when he came to make out the *Analogy* between the *Jewish* and *Christian*

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Feast,

^w In his *Coal from the Altar*, and in his *Antidotum*.

^x *Heylin* on the Creed, p. 240, &c.

^y *Mede's Christian Sacrifice*, B. ii. c. 7. p. 370, 371.

40 *The Christian Sacrifice explained.*

Feast, he could find no *Part* or *Portion* for God in the Eucharist ; where we take all to ourselves². There the Parallel failed ; the Rule would not answer : Therefore the Rule was wrong. It would be trifling here to reply, that a *Christian Sacrifice* is no *Jewish* one, and is therefore not to be measured by *Jewish* Rules. For, why then should a *Christian* Sacrifice be made *material* by *Jewish* Rules ? Or, why is the *Definition* of Sacrifice measured by the same ? Either uniformly hold to the Rule assigned, or else give it up as *no Rule* ; and then the *Christian Sacrifice* may be a *true* and *proper* Sacrifice, (tho' *spiritual* only) being of a different kind from the *Jewish* ones. If, indeed, the Eucharist could be proved to be a *material* Sacrifice by any *clear* Text of Old Testament or New, then there would remain no further room for Dispute : But since the Point is chiefly argued from its supposed *Analogy* to other

² *Luther* first took notice of the *self-contradiction* contained in the making the *Elements* a proper *Sacrifice* to God in the Eucharist.

*Totum ergo cur nos panem, & vinum totum comedimus & bibimus, nihil relinquentes deo ? — Dum corpora nostra & Laudes Sacrificamus, nihil nobis, sed omnia deo soli exhibemus, ut stet ratio Sacrificii etiam spiritualis — Totum nos voramus, & totum offerimus : Hoc est tantum dicere ; neque voramus si offerimus, neque offerimus si voramus : Et ita dum utrumque facimus, neutrum facimus. Quis audivit unquam Talia ? Omnia sibi pugnantissime contradicunt, & invicem sese consumunt : Aut necessario & infallibiliter concludunt Eucharistiam Sacrificium esse non posse. Diluant hæc, rogo, Lovanienses & Parisienses. *Luth. de abrogand. Missa privata.* Tom. ii. par. 2. fol. 255. Several Answers have been thought on, to elude this Argument, by *Romanists* and *Others* : But it is impossible to invent any that will bear.*

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other *material* Sacrifices (*Jewish* or *Pagan*) and that *Analogy* does not answer, but fails in the *main Thing* belonging to all *material Sacrifices*, and which alone should make them appear *Gifts to God*; it is plain that the Argument has an *essential* Flaw in it, which no Art can cure.

One thing may be pertinently observed of Mr. Mede, that he confined the Sacrifice to the *Ante-Oblation*. His was a Sacrifice of the *unconsecrated* Bread and Wine^a, not of the *consecrated*; not of the *Body* and *Blood*. He supposed no new *sacrificing Act* in the Post-oblation, but the *Representation* only of Christ's Sacrifice, made by what had been *sacrificed* before. So that some late Notions of the *Eucharistick Sacrifice* can claim but very little Countenance from Mr. Mede. What we call *offering* the Elements for *Consecration* (like as we offer the *Waters* of Baptism) He called *Sacrificing*; which was indeed calling it by a *wrong Name*, and upon wrong Principles: But, in other Things, his Notion of the Eucharist was much the same with the common one; and he went not those strange Lengths, those unwarrantable Excesses which, I am sorry to say, some late Schemes manifestly abound with. But I proceed,

The

^a " Thus was there, as it were, a mutual Commerce between God and the People; the People *giving* unto God, and God again unto his People: The People giving a *small Thanksgiving*, but receiving a *great Blessing*; offering *Bread*, but receiving the *Body*; offering *Wine*, but receiving the *mystical Blood* of Christ Jesus."

Mede's Disc. 51. p. 293. comp. *Christian Sacrif.* ch. viii.

42 *The Christian Sacrifice explained.*

The Doctrine of a *material* Sacrifice, first brought hither about 1635, barely subsisted till the Restoration, and afterwards slept, as it were, for Thirty or Forty Years. But in 1697, two Queries being sent to a learned Man ^c, in these Terms, *Whether there ought to be a true and real Sacrifice in the Church*; and, *Whether there is any such Thing in the Church of England*, (both which might very safely have been answered in the *Affirmative*, keeping to the Terms where in they were stated) That learned Person chose to alter the Terms, *true and real*, into *material* and still answered in the *Affirmative*: Which was going too far. Nevertheless, in his Answer to the Queries, he admitted of some *spiritual* Sacrifices, as being *true*, and *real*, and *proper* Sacrifices; which makes it the more surprising that he should think of any other Sacrifice. For, since it is self-evident that *Truth* & *Excellency* goes along with the *spiritual* Sacrifices, and since he himself had allowed *Truth* & *Propriety* to go along with the same, or with some of them at least; to what Purpose could it be to seek out for another Sacrifice, not *more proper*, but certainly *less excellent* than what we had before? It is an uncontestable Maxim, that the *Value* of a *Sacrifice* can never rise higher than the *Value* of the *Sacrificers* ^d; and there for

^c Dr. Hickee in Two Discourses, p. 51, &c. 61. printed 1732

^d Vid. *Peter Martyr*. Loc. commun. p. 753, 895.

Field on the Church, p. 209. *Cornel. a Lapide*, in Helv. 7. seems to allow this Maxim, when he says: *In omni Sacrificio sacerdos major est sua víctima quam offert.*

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fore if they sacrifice *themselves*, it is not possible that they should do *more*, because in the *giving* themselves, they *give* all that they have to *give*. What *Dignity* then, or *Value* could it add to an *evangelical* Priesthood, or Sacrifice, to present the divine Majesty with a Loaf of Bread, or a Chalice of Wine? Or what *practical* Ends or Uses could be served by it? I shall only observe farther, that the same learned Writer, afterwards, took *material Thing* into the very *Definition* of Sacrifice*: But upon the latest Correction, he struck it out again, putting *Gift* instead of it†; thereby leaving room for *spiritual* Sacrifice (which undoubtedly is a *Gift*) to be as *proper* a Sacrifice as any. So that his *first* and his *last* Thoughts upon the Subject appear to have been conformable so far, in a *critical* Point, upon which much depends.

Another learned Writer, (a zealous *Materialist*, if ever there was one) laid it down for his Ground-work, that nothing can properly be called a Sacrifice except some *material Thing*: But to save himself the trouble of *proving* it, he was pleased to aver, that it was *given for granted* &c.

It

* *Hicks's Christian Priesthood*, p. 74. Ed. 2. A. D. 1707.

A Sacrifice is a *material Thing* solemnly brought, or presented, and offered to any God, according to the Rites of any Religion, &c.

† *Hicks's Christian Priesthood*, Vol. i. p. 159. A. D. 1711.

" A Sacrifice is a *Gift* brought, and solemnly offered by a

" *Priest*, ordinary or extraordinary, according to the Rites

" and Observances of any Religion, in, before, at, or upon

" any Place, unto any God, to honour and worship him, and

" thereby to acknowledge him to be God and Lord.

‡ *Johnson, Unbl. Sacrifice*, par. i. p. 5. Ed. 1714. or p. 6. Ed. 1724.

44 *The Christian Sacrifice explained.*

It might reasonably be asked, when *given*, by whom? Not by the Penmen of the Old or New Testament; not by the *Christian* Fathers, or *Pagan* Platonists, in their Times: Not by the *Schoolmen* down to the *Reformation*, nor by the *Papists* themselves, generally, before the *Council of Trent*: Not by any considerable Number of *Protestants*, till Fifty Years after, or more never by the *Divines* of our Church, without Contradiction and Opposition from other *Divines* as wise and as learned as any we have had: Not *given* for *granted*, even by Dr. *Hickes* of the *material* Side, in 1697 & ; no, nor in 1711, as hath been already hinted. To be short then, that important Point was rather *taken*, than *given* for granted, by one Writer who wanted a *Foundation* to build a *new* System upon: And as the *Foundation* itself was weak the *Superstructure*, of course, must fall, however curiously wrought, or aptly compacted, had it really been so.

Bu

• His Words are: "*Vocal* Sacrifices are commonly called *Spiritual*. — These are *true, real* Sacrifices — and therefore our Saviour is said to have *offered* them up, *Heb. v. 7*. And they are expressly called *Sacrifices*, *Heb. xiii. 15.* and *1 Pet. ii. 5.* *Two Disc. p. 53.* The Sacrifice of Praises and Prayers unto God — is a *proper*, but *spiritual* Sacrifice p. 61.

N. B. It appears to me, that Dr. *Hickes's* original Scheme of the *Christian Sacrifice* (tho' he called it *material*) really meant no more than an *Oblation* of the *material* Elements for *Consecration* (which certainly is no *Sacrifice*) and a *commemorative Service* performed by the *material* Elements, an *external, manual* Service, as opposed to mere *mental*, or *vocal*: Both which Points might have been granted him, as not amounting to the *Sacrifice* of any *material Substance*, the Point in Question.

The Christian Sacrifice explained. 45

But it is time for me now (my Reverend Brethren) to relieve your Patience, by drawing to a Conclusion. I have pointed out (so far as I have been able to judge, upon very serious and diligent Enquiry) the original Ground and Source of all the *Confusion* which has arisen in this Argument. The changing the *old* Definitions for *new* ones, has perplexed us : And now again, the changing the *new* ones for the *old*, may set us right. Return we but to the *antient* Ideas of *spiritual* Sacrifice, and then all will be *clear, just, and uniform*. We need not then be vainly searching for a *Sacrifice*, (as the *Romanists* have been before us) among *Texts* that speak nothing of one, from *Melchisedeck* in *Genesis* down to *Hebrews* the xiii. Our Proofs will be found to lie where the *spiritual* Services lie, and where they are called *Sacrifices*. The *Eucharist* contains *many* of them, and must therefore be a *proper Sacrifice*, in the strength of those *Texts*, and cannot be otherwise. Here the primitive *Fathers* rested that Matter ; and here may we rest it, as upon firm Ground. Let us not presume to offer the Almighty any *dead Sacrifice*, in the Eucharist ; he does not offer us *empty Signs* : But as he conveys to us the *choicest* of his *Blessings* by those *Signs*, so by the same *Signs* (not *Sacrifices*) ought we to convey our *choicest Gifts*, the *Gospel-Services*, the *true Sacrifices*, which he has commanded. So will the *federal* League of Amity be mutually kept up, and perfected. Our *Sacrifices* will then be magnificent, and our *Priesthood* glorious ;

46 *The Christian Sacrifice explained.*

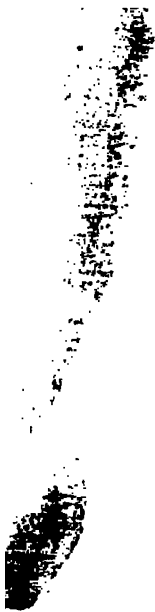
our *Altar* high and heavenly, and our *Eucharist* a constant *Lesson* of good *Life*; every way fitted to draw down from Above those inestimable Blessings which we so justly expect from it. Let but the *Work*, or *Service* be esteemed the Sacrifice, rather than the *material Elements*, and then there will be no Pretence or Colour left for absurdly supposing, that any Sacrifice of ours can be *expiatory*, or more valuable than *ourselves*; or that our Hopes of Pardon, Grace, and Salvation can depend upon any Sacrifice *extrinsic*, save only the *All-sufficient* Sacrifice of Christ. When once those foreign Fictions, or Fancies, of other *extrinsic* Sin-offerings, or Expiations are removed, there will be no Error in asserting a proper *Eucharistical Sacrifice*; but many good *practical* Uses will be served by it.

Under the legal Oeconomy, *Bulls* and *Goats*, *Sheep* and *Turtle-Doves*, *Bread-Offerings*, and *Wine-Offerings* were really *Sacrifices*: They had *legal* Expiations, (Shadows of *true*) annexed to them; to intimate, that *true Expiation* then, and always, must depend *solely* on the *true* Sacrifice of Atonement, the Sacrifice of the Cross. The *Shadows* have since disappeared; and now it is our great *Gospel-privilege*, to have *immediate* Access to the *true Sacrifice*, and to the *true* Expiations, without the Intervention of any *legal* Expiation, or *legal* Sacrifice. To imagine any expiatory Sacrifice now to stand between us and the great Sacrifice, is to keep us still *at a distance*, when we are allowed

The Christian Sacrifice explained. 47

lowed to *draw near* : It is dishonouring the *Grace* of the Gospel ; and in short, is a flat Contradiction to Both Testaments. For, the Rule of *Both* is, and the very Nature of Things shews that so it must be, that all *true Expiation* must resolve solely, directly, and *immediately*, into the one true Sacrifice of Expiation, namely, the *grand Sacrifice*. If, indeed, we had now any *legal*, or *typical* Offences to expiate, then might *Bread* and *Wine* be to us an expiatory typical Sacrifice, as before to the *Jews* ; and That would be all. If we look for any thing *higher*, they have it not in them, neither by their own Virtue, nor by any they can borrow : For, it is no more possible that the Blood of the Grape, representing Christ's Blood, should *purge the Conscience*, and *take away Sins* now, than that the Blood of Bulls or of Goats, representing the same Blood of Christ, could do it aforesaid. The utmost that any *material Sacrifices*, by *virtue* of the grand Sacrifice, could ever do, was only to make some *legal* or *temporal* Atonement : They cannot do so much now, because the *legal* Oeconomy is out of Doors, and all Things are become *new*. In a word, our *Expiations* now are either *spiritual*, or *none* : And therefore such of course must our *Sacrifices* also be, either *spiritual*, or *none at all*.

T H E





T H E
APPENDIX.



AS I have hinted something above
 of the *strange Lengths* which
 have been run, and of the *un-*
warrantable Excesses which some
 late Systems of the Eucharistick
fice manifestly abound with; it may reason-
 be expected that I should here give some
 hint of what I there intimated. I must
 , it is the most unwelcom Part of my Em-
 , and what I least wished to be concerned
 It can never be any Pleasure to a good
 d, to be *exposing* Failings, even when there
 Necessity for it; but it is rather an *Abate-*
 of the *solid Satisfaction* arising from the
staining of the *Truth*, that it cannot ordi-
 y be done without some kind of Rebuke,
 or tacit, upon every *Gainfayer*. When I
 first

The APPENDIX. 3

in 1716, *had not the Courage* to contradict him, however disposed to it, in the Article of the *Sacrifice*^d. I have no Inclination to detract from that Gentleman's *Talents*: Tho' the proper Glory of a Man lies not in the *Possession*, but in the *right Use* of them. *Admiration of Persons* has often been found a *false Guide* in our Searches after *Truth*. Very *great Men* have frequently been observed to run into *great Excesses*: And I doubt not but to make it appear, that *He did so*, in the Article now before us. *Men* must, at last, be tried by *Truth* (which is above every Thing) and not Truth by *Men*, or by *Names*^e. That I may observe some Method, I shall point out the *Excesses* which that learned Writer appears to have run into, under the Heads here following:

D 2

I. In

" and Dr. *Turner*, and *some others* were encouraged to answer him; but they were all found to be too weak to be *any* of them, or *all together* a Match for a Man of his *solid Learning and Judgment*: He was visibly their *Superior* in *Learning and Argument*, and their faint Essays served but to raise his Reputation. *Brett. ibid. p. 122.*

4 " This eminent Person, whoever he was, (for Mr. *Johnson* does not name him) and who was least expected to favour the Doctrine of the *Sacrifice*, had not the Courage to deny it to be one. *Brett. ibid.*

The Design, I suppose, of that *eminent Person*, was not to enter into the Debate at all, but only to suggest an healing Thought, *viz.* That since every Thing of *Moment* was perfectly *secure* without the *material Hypothesis*, there could be no good Reason left for the *Warmth* that was shewn in it. A wise Reflection: which ought to have been thankfully received, and seriously attended to.

^e See my *Importance*, &c. p. 468, 469.

4 *The APPENDIX.*

1. In depreciating *spiritual* Sacrifices beyond what was decent, or just.

2. In over-valuing *material* Sacrifices.

3. In over-straining many things relating to our Lord's *supposed* Sacrifice in the Eucharist.

4. In over-turning, or undermining the *Sacrifice of the Cross*.

5. In the wrong stating *our* Sacrifice in the Eucharist.

6. In giving erroneous Accounts of the *Evangelical*, or *Christian* Priesthood.

These several *Heads* may furnish out so many distinct *Chapters*: I shall take them in the order as they lie, and shall proceed as far in them as Necessity may seem to require, or my present Leisure may permit; reserving the rest for any future Occasion, according as Circumstances may appear.

C H A P. I.

Shewing some Excesses of the new Scheme, in depreciating spiritual Sacrifices.

I. I MADE mention before, of Mr. *Johnson's* taking it for granted, that *spiritual* Sacrifice cannot be Sacrifice properly so called^f: Which was throwing off a very important Question too negligently, and forbidding it a fair Hearing.

II. Else

^f See above, p. 43, 44.. I forgot to take *Grotius* into my List above; who says, *Eleemosynæ & jejunia & Res similes sunt sacre Actiones: & quidem externæ: Ideoque cum sunt ex Fide in Christum, sunt Sacrificia novi Foederis, etiam talia per quæ Deus nobis redditur propitius. Grot. vot. pro pace, p. 670 conf. 715.*

The APPENDIX. 5

II. Elsewhere he maintains, that *it is impossible in the Nature of Things, that Prayer and Praise without Sacrifice* (he meant *material Sacrifice*) *can be better than with it*^s. I pass by the Pretence offered in Support of this Paradox; because it is an old one, borrowed from the *Romanists*: And it was solidly confuted long ago, by our very learned and judicious Mr. *Mason*^h. I shall only note farther, that the Author might as justly have said, that it is impossible for *Uncircumcision* to be better than *Circumcision*, because he who receives *Circumcision as he ought*, must of course have the true *Circumcision of the Heart*, and *Both* must needs be better than one.

III. Another the like Paradox is, that *Prayer and Praise are absurdly preferred to material Sacrifices*ⁱ. Much might be said in Confutation of this Assertion, both from *Scripture* and *Antiquity*: But I consult *Brevity*; besides that the bare mentioning such Things is sufficient to expose them. I shall only ask, How came *material Incense* to be laid aside, and *naked Prayer* to be *preferred* before it, as proper to the *Saints*, under the Gospel^k? Incense was *symbolical Prayer*; Prayer is the *evangelical Incense*, and as much preferable to the other, as *Truth* is to *Shadow*, or *Thing signified* to the *Sign* or *Figure* of it.

D 3

IV. To

^s *Johnson*, Unbl. Sacrif. part ii. p. 123.

^h *Mason de Minister*. Anglic. p. 585.

ⁱ *Johnson*, *ibid.* p. 127.

^k *Revel.* v. 8. *Conf. Irenæus*, L. iv. c. 17. p. 249.

6 *The APPENDIX.*

IV. To disparage *spiritual* Sacrifice yet farther, he says, "A *contrite Spirit* is called : " Sacrifice by *David*, tho' it be no more than " a Disposition of Mind fitting us for Devotion and Humiliation, and may prevail with " God *when no real* [viz. material] *Sacrifice is to be had*¹. An unseemly Reflection upon what are emphatically called *The Sacrifices of God*, in that very Place^m, as vastly preferable to *material* Sacrifices. The *Psalmist* did no mean, when material Sacrifice *was not to be bad*: For, in the Verse immediately preceding he says, *Thou desirest not Sacrifice, else would I give it : Thou delightest not in Burnt-Offering*ⁿ. What could be said plainer, to shew the Preference of the *spiritual* Sacrifices, above all other?

V. The Author goes on in the same Strain: *Whatever is now said of Prayer without Sacrifice, it is certain, that it is but mere Synagogue-worship*^o. It is certain that such Prayer is the Worship of the *Saints*, under the Gospel, as I before noted. But, I presume, this ingenious Turn was thought on, to anticipate, or to retort the Charge of *Judaism*; which may justly be objected to *material* Sacrifices, and frequently has been. It is odd to speak of publick Prayer *without Sacrifice*, when such

Prayer

¹ *Johnson*, *ibid.* p. 128.

ⁿ *Psalms*, li. 17.

^o The Pretences made for changing the *Translation*, in order to elude the Sense (p. 131.) appear so forced and unnatural, as not to deserve a serious Confutation.

^{*} *Johnson*, *ibid.* p. 128.

The APPENDIX. 7

Prayer is itself a *Christian Sacrifice* : But he meant Prayer without a *material Sacrifice* ; That, in his Account, is mere *Synagogue-worship*. He forgot, that it runs in *Christ's Name*.

VI. Another Position is, That a *Sacrifice of Righteousness signifies a noble, or rich Sacrifice, such as it was proper for King David to offer*^p. But learned Men have well shewn, that it signifies *true and spiritual Sacrifice*^q, as opposed to *material, typical, symbolical* : And such *spiritual Sacrifice* is really *richer and nobler* than an *Hecatomb*. I am aware, that something may be speciously pleaded from Psalm li. 19 : And Mr. *Johnson* makes his Use of it^r. But the learned *Vitringa* seems to me to have given a just Account of that whole Matter^s.

VII. To disparage *spiritual Sacrifices* yet more, and to give the Reader as *low and contemptible* an Idea of them as possible, they are compared with the *Wood-Offerings*^t mentioned in *Nehemiah*^u ; the *Fewel* brought for the Use of the Sacrifices : And it is thereupon observed, that “ The Jews of old hoped, as well as other
“ People, by their *sweet-scented Cane and Wood*,
“ to render their Sacrifice a more agreeable
“ Service^w. A coarse Comparison ! Had not the Author otherwise bore the Character of a

D 4 grave

^p *Johnson*, *ibid.* p. 130.

^q See *Vitringa*, de vet. Synagog. p. 64. *Observat. Sacr.* Tom. ii. p. 499. In *Isa.* Tom. ii. p. 56, 733, 829.

^r *Johnson*, *ibid.* p. 130.

^s *Vitringa* in *Isa.* Tom. ii. p. 733.

^t *Johnson*, part ii. p. 225.

^u *Nehem.* x. 34. xiii. 31.

^w *Johnson*, *ibid.* 225.

8 *The APPENDIX.*

grave and serious Writer, one could not have taken this extraordinary Thought to proceed from any reverent Regard towards *spiritual* Sacrifices, the *Sacrifices of God*. However, we may perceive from hence, that as often as an one should have objected the *Meanness* of *Loaf-Offering*, or a *Wine-Offering*, he was provided with an Answer, and prepared to retort.

VIII. I shall take notice but of one Article more, under this Head. It was a famous Topic among the *Christian Fathers*, when arguing for *spiritual* Sacrifices, that *spiritual* Offerings were most agreeable to *spiritual Beings* ^x, such a *God*, and the *Souls* of Men : The same Argument has been as justly urged by learned Moderns. But in order to break the Force of it it is observed, that *Porphyry* of old, and the *Quakers* of late Days, have carried those Reasonings too far, in the *spiritualizing* way ^y. Be it so : may not wise Men know where to stop Has not *external* Religion been oftner and more grievously perverted, and carried into Extremes We know what *Superstitions*, and *dangerous Deceits* arose from the use of *material Incense* in the Eucharist ^z, by the making it an *Offering for Sin* ^a : Neither have we reason to expect any

^x *Tertullian* de Orat. c. 27, 28. See *Review*, p. 505. *Lactantius* Epit. c. 58. p. 169. De ver. cult. L. vi. c. 24, 25.

^y *Johnson*, par. ii. p. 127.

^z Vid. *Renaudotius*, Collect. Liturg. Tom. i. 201.

^a *Jacob. Liturg.* p. 38, 53. Ed. Fabric.

Marci Liturg. 261, 273.

Ordo Commun. Renaud. T. ii. p. 4, 6, 18, 19.

The APPENDIX. 9

any thing better from the bringing in a *material Mincha*, for the like Purposes, into the Christian Church.

However, this way of depreciating *internal Religion*, and *spiritual Sacrifice*, is not the way to promote the *prime Uses*, the *practical Ends* and Purposes of the Holy Communion. It is indeed said on the other hand, in the way of Apology, that they *do not at all lessen the Value of any internal Grace, or the Necessity of a pious Life*, but the contrary ^b. They do not mean it, I easily believe: But in *fact* they do it. For, every cool, considering Man must see, that those *low* Notions of *spiritual Sacrifice*, (very different from the elevated *Ideas* which *Scripture* and catholick *Antiquity* every where inculcate) can have no good Aspect upon *practical Religion*. As to the Pretence of *raising the Dignity of the Sacrament*^c, by a *material Sacrifice*, it is marvelous that any Man of moderate Discernment can entertain such a Thought: For, the *Reverse* is the certain Truth. The *Dignity* of the Holy Sacrament must infallibly suffer, if so mean, so *unprimitive* a Sacrifice should ever be admitted into it. The *Antients* constantly preserved the *Dignity* of the Eucharist, by supporting the *Dignity of spiritual Sacrifices*:

Mezarab. Miss. in *Martens.* T. i. p. 470, 498.

Dionys. Missal. *ibid.* p. 519.

Prudent. Pontif. *ibid.* 528.

Mayfacens. Missal. *ibid.* 538. conf. 591. 601.

^b *Johnson*, *Unbl. Sacr.* part i. p. 283. *Alia*, p. 288. *Brett's* Remarks on *Review*, p. 139.

^c *Johnson*, *ibid.*

10 The APPENDIX.

fices : If *Moderns* will submit to learn of Them, they will use the same *effectual* Methods, often proved, and tried.

CHAP. II.

Shewing the EXCESSES, of the new Scheme, in OVER-VALUING material Sacrifices.

I. IT is alledged, that “ there is more *intrinſick* Value in a *Loaf of Bread*, “ and a *Flagon of Wine*, than in all the *Gold and Silver in the Indies*; because the former will “ for ſometime *ſupport* our *Lives*, the other “ cannot do it of itſelf, but only as by the *Conſent* of Men, it has a *Value* ſet upon it^d. Upon which I obſerve, 1. That the Argument proves too much : For, by the ſame Argument a *Flaſk of Air* would have more *intrinſick* Value than all the reſt put together; ſince *Air* is abſolutely *neceſſary* to ſupport *Life*, which none of the reſt are. 2. The Author obſerves elſewhere, that *Bloody Sacrifices*, *in themſelves*, are of the *nobler ſort*^e; that is, have more *intrinſick* Value: And yet *David* (a very wiſe and good Man) diſdained to offer *even ſuch* to God, if they were to *coſt him nothing*^f. He meaſured the *Value* of the *Sacrifice*, by the *Self-denial*, the *Reſpect*, and the *Affection* of the Offerer,

^d *Jobnſon*, part ii. p. 62.

^e *Jobnſon*, propit. oblat. p. 10.

^f 2 Sam. xxiv. 24.

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Offerer, shown in part, by the *Costliness* of the Offering. And indeed, when God did require *material* Sacrifices at all, he required *costly* ones, of as many as could afford it. But, what do our Bread and Wine cost a *whole* Congregation? What the *Communicants*, who, perhaps, are not one half of the whole? What does the *Quota* of any single Communicant amount to? Besides that, in reality, we *give* God nothing: We take all to *ourselves*, tho' not all of it provided at our own proper Cost or Charge. Was there ever such a *Sacrifice* known, or thought on, either among *Jews* or *Gentiles*, since the World stood? Or were the *primitive* Christians ever charged with any thing of this kind?

II. It is pretended farther, that this material Oblation is of *greater Value than ourselves* &c. Impossible, if we ourselves are the *Offerers*^h: For, it is a clear and uncontestable Maxim (as I have hinted above) that the Value of a *Sacrifice* can never rise higher than the Value of the *Sacrificers*. Upon the Strength of which Maxim, our very learned and judicious Dean *Field* did not scruple to intimate, that if a Man
could

^a *Johnson*, propit. Oblat. p. 107.

^b That *We* are the *Offerers* (and not *Christ*, as the *Romanists* absurdly pretend) is allowed by *Dr. Hickes*, who says, "As the Congregation offered, so it consecrated and performed the whole Eucharistical Service, by the *Ministration* of the *Priest*; who therefore always administred in the *plural* Number. — " *πρὸς ἑαυτοὺς οὖν, we offer, &c. Christian Priestb.* Vol. i. Pref. *Account*, p: 22, 23.

The *Romanists* themselves allowed it, a few Years before the Council of *Trent*; as appears from *Alphonfus a Castro*. Hæref. L. x. fol. 214. Edit. A. D. 1549.

Sacerdos, in Persona Ecclesiæ, præsentat Deo patri oblationem factam per Filium in Ara Crucis. Compare *Field*, p. 210. *ἡ Παράκλησις*. L. V. c. 6. p. 282.

12 The APPENDIX.

could be supposed to sacrifice even *Christ* our Lord, it would not be so valuable as the Sacrifice of *himself* ⁱ. The same Principle is confirmed by the united Voices of the *Antients*, who always looked upon *Self-sacrifice* as the most *valuable* of any ^k. They had good reason to think so, if either our Lord's *Example*, or St. *Paul's* Authority ^l, or the Nature of the Thing itself can be of any Weight.

III. It is pretended, that the Bread and Wine are the most *excellent* and *valuable* Sacrifice, because *they are in Mystery and inward Power, tho' not in Substance, the Body and Blood of Christ*, and therefore the most *sublime and divine Sacrifice that Men or Angels can offer* ^m: They are *enriched, replenished, over-shadowed* by the Holy Spirit, and by such *divine Influence* rendered the *Body and Blood* in *Efficacy and Virtue*, receiving by the Spirit a *Life-giving Power* ⁿ.

To which I answer, 1. That it is certainly a valuable *Sacrament*: And what the Author here

ⁱ *Field* on the Church, p. 209.

^k *Clem. Alex. Strom.* vii. p. 846, 848, 849, 850.

Origen, Tom. ii. p. 364. Ed. Bened.

Cyprian, Ep. 76. p. 232. Alias Ep. 77. p. 159.

Euseb. Demonst. p. 40.

Basil, Tom. iii. p. 207. Ed. Bened.

Nazianzen, Tom. i. p. 38.

Hilarius, p. 154. Ed. Bened.

Cbrysoftom, Tom. v. p. 20, 231, 316, 503. Tom. vii. 216. Ed. Bened.

Augustin. de civit. Dei. L. xix. c. 23. L. x. c. 20. Ed. Bened. *Procopius.* In Isa. p. 22. *Gregor. M.* Dial. iv. c. 59.

^l Rom. xii. 1. Phil. ii. 17. — ² Tim. iv. 6.

^m *Johnson*, Unbl. Sacr. part ii. p. 60. Compare 67, 141.

ⁿ *Johnson*, *ibid.* p. 171. Note, That *overshadowing* is peculiar to *Baptism*: For, because it is said, that a Man must be *born of Water and of the Spirit*, the Fathers sometimes followed the Fi

The APPENDIX. 13

ere enumerates may shew the Value of what *God gives to us*, not the Value of what *We give to Him*, in it. The *Spirit*, which is supposed to make all the *Value*, is what *God gives to us* in the Eucharist, not what *we give to God* : For, it cannot be supposed that we *sacrifice the Holy Spirit*. So that all that the Author has here said, however pertinent to the *sacramental* Part of the Eucharist, is foreign to the *sacrificial*, and can add little to the *Value* of it. It is but consecrated *Bread and Wine* still that we are supposed to *sacrifice* ; unless we take in Christ's *natural Body* to enrich the Sacrifice, which would be *Popery* ; or else the *Divine Spirit*, which is worse. 2. Besides, it is certain, that the Baptismal *Waters* are as much *enriched, replenished, overshadowed* by the Holy Spirit, and have the same, (if not greater) *Life-giving Power*, and yet they are no *Sacrifice* at all. 3. I have before hinted, that no Sacrifice, which *We can offer*, can be more *valuable* than *ourselves* : And therefore all this pompous Train of Words must come to nothing. 4. The Notion of the *Spirit's* coming upon the Elements, to make them *absolutely* the Body, is a *gross* Notion ; arising only from a *popular* Form of Speech °, and not consistent with the *true and antient Doctrine*, that the *unworthy*
eat

gure, in describing the *new Birth*. The Spirit is *quasi Mari-
tu* ; the Water is *Marita*, and *Fœcundata*, and therefore stiled
Unda genitalis. The Holy Ghost *overshadows* ; the Water
brings forth ; and the *Holy Thing* born is the *new Christian*.
How to adapt the same *Figure* to the Eucharist, I see not ; nor
how to apply it to the Purpose of *Sacrifice*.

° See my *Review*, p. 127, 252, 265, 383, 392, 403.

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eat not the *Body*, nor drink the *Blood* of Chr in the Eucharist ^P: Neither have they the Com munion or Fellowship of the *Holy Spirit*. is not sufficient here to say, that they *do* receive the Spirit, but receive *no Benefit*, becau they *resist*, or *quench* the Spirit: For, being *gu ty of the Body and Blood of the Lord*, in the ve Act (1 Cor. xi. 27.) there is no room to suppose that in that very Act they receive *Motions Grace*: And if they receive none, there a none to be *quenched*. Or, if on the contra they were certain to receive the *kindly Motio* of the Spirit in the very Act, who should fo bid the *unworthy* coming to receive *Motions Grace*? This *Evasion* therefore will not answ the Purpose. The Spirit *deserts* ill Men in the *sinful* Acts: Therefore the *unworthy* do not receive the *Spirit*, but the *Elements* only: Ther fore again, they receive not the *Body*; becau without the *Spirit*, the Elements, *ex hypothe* are not the *Body and Blood*, but bare El ements, having a *relative* Holiness, because be fore *consecrated*, and that is all. 5. If th Bread and Wine once *consecrated* were *absolut ly* the *Body and Blood*, by means of the *Spiri* there is no reason why the Baptismal Water should not be thought Christ's Blood *absolute ly* by means of the same *Spirit*. It is certai from the Nature of the Thing, and it is co firm

^P *Review*, p. 214. Offensum est dominum recedere cum i gatur, nec immerentibus ad salutem prodesse quod sumitur quando gratia salutaris in cinerem, *sanctitate fugiente*, mutetur Cyprian de Lapf. p. 214. Ed. Bened.

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firmed by the concurring Verdict of Antiquity^a, that we are as properly *dipped* in the *Blood* of Christ in Baptism, as we *eat* the *Body* and *Blood* of Christ in the Eucharist. Therefore the Baptifimal *Water* is as *valuable* as the Eucharistical *Wine*, and as fit to make a *Sacrifice* of; and it is also *commemorative* of the *Death* and *Paffion*: Consequently, the *Elements* in either Sacrament, being blessed with like *Privileges*, and having the like *Dignity*, have all of them, in that View, the same Title, and ought *all of them* to be *Sacrifices*, as much as *any*.

IV. It is further pretended, that the consecrated Bread and Wine are *changed*, if not in their Substance, yet in their *inward Qualities*^r. Which appears to be *Sound* only, without *Meaning*; or *Words* without *Ideas*. When *Water* is said to have been miraculously *changed* into *Wine*, the Words carry some Idea of an *internal* Change of Qualities: But when *Wine* remains *Wine* still, not changed as to *Colour*, or *Taste*, or *Smell*, or any other *perceivable* Quality, it is hard to say what that *inward* Change means, or what *Idea* it carries with it. *Outward* Relations, *adventitious* Uses, or Offices are easily understood; and *Relative* Holiness carries some Sense in it^s: But the *inward* Change, the *inhering*, *intrinsic* Holiness, supposed

^a See my *Review*, p. 413. And to the References in the Margin, add, *Salmasius*. contr. Grot. p. 186, 191, 394. And *Patrick's* full View of the Eucharist, p. 82.

^r *Grabe*. Defens. eccl. p. 75, 87. *Johnson*, Unbl. Sacrif. Parti. / 2 20. 85. 91.
p. 254, 255. Alias, p. 258, 259. / 163. 167. 169. 274. 277. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

^s See my *Review*, p. 123.

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posed in this Case, will not comport, either with true *Philosophy*, or sound *Theology*. What-

 1861. Prej ever it means, or whatever it is conceived to be,
 186. 57. certain it is, that it belongs as much to the *con-*
secrated Waters of Baptism †, as to the *consecra-*
ted Elements of the Eucharist : And so let it
 pass. X

V. The most important Paradox of all, rela-
 ting to this Head is, that the consecrated Ele-
 ments are the *Substitutes* of the Body and Blood;
 are *sacrificed* first, and afterwards *taken* by the
 Communicants, *in lieu* of the *natural* Body
 and Blood, or of the *Sacrifice of the Cross*.
 “ The Eucharistical Bread and Wine are made
 “ the most perfect and consummate *Represent-*
 “ *tatives* of the Body and Blood. — They
 “ are not only *substituted*, but they are, by the
 “ *Power of the Spirit* which is communica-
 “ *ted to them*, — made the *lively efficacious*
 “ *Sacrament of his Body and Blood*. — The
 “ *visible material Substitutes* — are the
 “ Bread and Wine : And when the Holy Spi-
 “ rit, which is his *invisible Representative*, com-
 “ municates its *Power and Presence* to the
 “ Symbols, which are his *visible Representatives*,
 “ they do thereby become as full and *authen-*
 “ *tick Substitutes*, as it is possible for them to
 “ be ‡. The sacramental Body and Blood of
 “ Christ are *substituted* instead of the natural
 “ and

† See *Review*, p. 410 — 413.

‡ *Johnson*. Propit. Oblat. p. 29, 30, 44, 76.

§ *Johnson*. Unbl. Sacrif. Part 1. p. 183. Alias, p. 184
 Compare p. 344. Alias, 349. And p. 176. Alias, 179.

The APPENDIX. 17

are therefore first to be *presented* to the most worthy Party in the Covenant, the initiate *Grantor* of all Mercies, and then, in the next place, to the least worthy Persons, the *Grantees*, the whole Body of Christian People ^u." How to make any clear or Consistency of these or the like *Positions* I know not; but they seem to be embarrassed with insuperable Perplexities. 1. The notion of *Substitute*, as here applied, appears unaccountable. The *sacramental* Body is supposed to be *substituted* for the *natural*, so as to be exclusively an *equivalent* for it, such consummate *Proxy*, *Substitute*, *Representative*, by the *Power* and *Presence* of the Spirit *with it*, and *in it*. This is the Notion, if I can understand it. And if this be the notion, it is very different from the *old* Notion of *Instruments* of *Investiture*, or *Deeds* of *veneration*, supposed to convey, instrumentally some other thing ^w, but not to be so given of it, as to *exclude* it, or *supercede* it, or imply the *want* of it ^z. The Rights, Privileges,

Unbloody Sacrif. Part 1. Pref. to 2d Edit.

my Review. p. 199, 200, 201.

... were it so, then the *inward Part*, or *Thing signified* would be our *Lord's Body*, but a *fictitious Body* given in us: And if made such Body *absolutely*, by an *union* with it, it would be more properly the *Body* of the *Spirit*, than the *Lord's Body*, from which it is supposed distinct: And, in any case, the *very* Idea of our *mystical Union* with Christ's *Body*, would be obscured, or lost, and we should be *alienated* from his *proper Body*; unless *two Bodies* of Christ, *Person* and *Thing*, but *absolutely* two *Bodies*, for the *Sacrament* (said to be *absolutely* the *Body*) were given at once *eucharist*.

18 The APPENDIX.

vilegés, Honours, Offices, so convey'd, are supposed go *with* the Pledges, and not to be made up to the Grantee by an *equivalent*. The *Pledges* (a *Ring*, suppose, or *Book*, or *Parclement*, or *Staff*) are worthless Things *in themselves*, and are valuable only for what *accompanies* them, not for what they really *inclose* or *contain*. In a word, such Pledges are not *exclusively* given *in lieu* of the Things which they are Pledges of (for then the Party would be no richer for them than the bare *Pledges* amount to) but such a *manner* of Delivery is made *in lieu* of another *manner*; and the *Pledge* and *Thing* go together γ . In the Eucharist, for Example, Christ's crucified Body, and Blood shed, (that is, his *Atonement* and *Sacrifice*) are spiritually *eaten* and *drank*, under the *Pledges* of corporeal Refreshment: And even the *glorified* Body is received into real, but *mystical* Union, under the

γ See *Review*. p. 202. N. B. A Thing may be said to be given *in lieu*, or *instead* of another Thing, two ways: 1. In a Sense *exclusive*; as when a *Stone*, suppose, is given instead of *Bread*, or a *Serpent* instead of *Fish*: Where neither the *Fish* nor the *Bread* are supposed to be given, nor any thing *equivalent*. To the same *exclusive* Sense belongs the giving *Value* of one *Kind*; as *Money*, suppose, instead of *House*, or *Land*: Where again neither the *House* nor the *Land* is supposed to be given, but an *equivalent* in *Money*. 2. But one Thing is also said to be given *in lieu* of another Thing, in an *inclusive*, or *accumulative* Sense; as when *Deeds* are delivered *instead* of an *Estate*, which are given *with* them, and *by* them. Here, in strictness, the *Deeds* are not *Substitutes*, or *Equivalents* for the *Estate*: But one *Form* of *Delivery*, which is practicable and easy, is substituted and accepted, instead of *Another Form*, which the principal Thing given is not capable of. In This *latter inclusive* Sense, the Symbols of the Eucharist may be called *Substitutes*, but not in the former.

The APPENDIX. 19

the same Symbols. Those Symbols, with what they contain, are not *Substitutes*, in the Sense of *Equivalents* for the Things, to *superse*de them; but they are *Instruments* to convey them, and to bring them in effect to us. 2. It is not easy to explain, how the supposed *Substitutes* can be any *Sacrifice* at all to God. The Elements are not conceived *Substitutes* of the *Body* and *Blood*, any otherwise than by the *Power* and *Presence* of the Spirit. The Elements *with* the Spirit, (not *separate* from the Spirit, which alone renders them so *valuable*) are supposed the *Substitutes*. Is the Spirit then *sacrificed* along with the Elements? That is *absurd*. But if the Spirit makes no part of the Thing sacrificed, the *Value* departs from it, yea, and the *Essence* of the *Substitutes*; for the *Body* and *Blood*, that is, the *Substitutes*, are not sacrificed, but the *Elements* only. If it be said, that *Grace* or *Virtue* accompanies the Elements, in the *presenting* them to God, like as in the presenting the same Elements to *Man*; this again is perfectly *unintelligible*. We can understand that *Pardon* and *Sanctification* are presented to the Communicants, along with the Symbols: But how *Pardon* and *Sanctification* should be presented, in the way of *Sacrifice*, to God, is not easy to explain. 3. I must here also observe, that whatever those *Substitutes* mean, the Baptismal *Waters* have as clear a Claim, in that Case, as the Eucharistical *Elements* can have: They are as certainly *substituted* in the Sense of *Pledges*, and in a *sacramental* way, as the other can be supposed

20 *The APPENDIX.*

posed to be. But it never was the Intention of either *Sacrament*, that we should, in a *sacrificial* way, present to God *as much*, or *the same* that God gives to us². I see not the *Sense*, or the *Modesty* of pretending to it. *Spirit, Pardon, Grace*, we may be glad to *receive*; but we have no Right, no Pretence, no Power to *offer* the same in Sacrifice. It is neither practicable, nor conceivable; it is mere Confusion: Which Confusion arises, partly, from the want of distinguishing between what is *in* the Elements, from what comes *with* them; and partly, from the not distinguishing between the *sacramental* View of the Eucharist, and the *sacrificial*; or, between the *Gifts of God* to Man, and the *Gifts of Man* to God. The Elements are in effect the Body *to us*, because God gives us the Body *by* and *with* the Elements: But they are not in effect the Body *to God*; because we do not give to God the *Fruits* of the Body *crucified*, or the *Privileges* of the Body *glorified*. A Man must have very *confused* Sentiments, who can argue from what we *receive*, in this Case, to what we *give* as a *Sacrifice*.

C H A P. III.

Pointing out some EXCESSES in relation to our Lord's supposed Sacrifice in the Eucharist.

- I. **I**T is pretended, that our blessed Lord offered up his *sacramental Body*, that is, the

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² Some such *confuse* Notion appears more than once in the *Propitiatory Oblation*, p. 27, 43. Comp. *Preface* to 2d Edit. of *Unbl.*

The APPENDIX. 21

consecrated Elements, as a material Sacrifice in the Eucharist ^a. Now, in the first place, I find no *Scripture-Proof* of this Position. The *Romanists*, in support of the *general* Point of a *material*, or *sensible* Sacrifice, have often taken their Tour from *Melchisedeck* in *Genesis*, down to *Hebrews* the xiiith and 10th. And they have as often been pursued, in like Order, by the best-learned Protestants ^b, and forced out of all their Intrenchments.

The Plea from *Hoc Facite*, when first set up, was abundantly answered by a very learned *Romanist*: I mean the excellent *Picherell* ^c, who wrote about 1562, and died in 1590. *Protestants* also ^d have often confuted it; and the *Papists* themselves, several of them, have long ago given it up. The other boasted Plea, drawn from the Use of the *present Tense*, in the Words of the Institution, has been so often refuted and expo-

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Unbl. Sacrif. And Advertisement, p. 498. *Brevint* takes notice of the like *Confusion* in the Conception of some *Romanists* upon this Article. *Depth and Myst.* p. 20.

^a *Johnson*. *Unbl. Sacrifice*. Part 1. p. 85, 90, 92. Edit. 2d. Part 2. p. 1, 3, 6, 7, 178, 246, 242. & passim.

^b Chemnitius, Rainoldes, Bilson, Hospinian, Duplessis, Mason, Spalatensis, Montague, Morton, Albertinus, Johan. Forbescius, Brevint, Towerfon, Kidder, Payne.

^c *Picherellus*. p. 63, 136.

^d *Johan. Forbescius*. p. 616.

Mornæus. p. 212.

Salmasius. contr. Grot. p. 444.

Albertinus. p. 498, 509.

Morton. B. vi. ch. 1. p. 390.

Towerfon. p. 276.

Brevint. *Depth and Myst.* p. 128.

Payne. p. 9, &c.

Pfaffius. p. 186, 220, 259, 269.

22 *The APPENDIX.*

sed*, that I cannot think it needful to call that Matter over again, in an Age of so much Light and Learning. The fairest Pretences from *Antiquity* have likewise been again and again full answered, mostly by the same Hands. Wherefore, let that be my Apology for not taking distinct notice of every particular advanced by the late learned Mr. *Johnson*; who has but little of *Moment*, which had not been compleatly obviated on one side (as it had been anticipated on the other side) long before he wrote in this Cause. He was indeed a Stranger to what had been done; because he had resolved, and determined from the first, so to be, and held to his Resolution all along; as he frankly declar'd in 1714, and again in 1724.^f I commend not his Rule, nor his Conduct in That particular. *Wise* Men will be always glad to see what *wise* Men have said before them, in any Point of Controversy, and will not think themselves so perfect.

* *Pischerellus*. p. 62, 138.

Spalatenfis. p. 278.

Mason. p. 614.

Morton. B. vi. ch. 1. p. 394.

Albertinus. p. 74, 76, 78, 119.

Joban. Forbesius. p. 617.

Brevint. p. 128.

Kidder, and *Payne*.

Pfaffius. p. 232, 233.

“ It was my Resolution from the Beginning, to take my Measures and Information from *Antiquity* only, and therefore not
 “ look into any of those Books that had been written, either by
 “ those of the Church of Rome for their corrupted Sacrifice,
 “ by the Protestants against it: And I can truly say, I have most
 “ firmly and religiously observed this Rule, which I at first proposed to myself. *Johnson*. Unbl. Sacrif. Pref. Epist. p. 3
 “ First and second Edit.

The APPENDIX. 23

feebly secure against mistaking the Sense either of *Scripture*, or *Fathers*, as to need no *Counsellors* to assist them, nor any *Eyes* but their *own*s. It was not right to imagine, that in 200 Years Time, or nearly, (in a Question very frequently canvassed by the best-learned Men) nothing had been thought on, nothing done, towards *clearing* the Point; more than what a single Writer might do at once, with a *Bible* only and some *Fathers* before him. I should not wonder if the strongest Genius, walking by such a *Rule*, should commit Abundance of Mistakes in the Management of a Controversy of any considerable *Compass*, or *Delicacy*, such as this is. But I pass on.

It is certainly of some Moment, that so learned and judicious a Man as *Picberellus*, (critically skilled in *Scripture* and *Fathers*, and under no Bias, except it were to the *Romish* Church, in which he lived and died) should so expressly and fully declare against our Lord's offering any *Expiatory* Sacrifice in the Eucharist^h. It is also of some Moment, that the *current* Opinion before the *Council* of *Trent*, was against the *First* Eucharist's being an *expiatory* Sacrifice; and that the Divines of *Trent* were al-

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most

^s Of the Use and Necessity of consulting *Moderns* (as well as *Ancients*) See *Review*, p. 6, 7, 8, 9. To neglect *Moderns*, in such Cases, is really nothing else but preferring *one Modern* to all the rest, and claiming to be heard as an *Interpreter* of *Scripture* and *Fathers*, at the same time *refusing* the *own* Favour of an *Hearing* to every *Interpreter* besides.

^h *Picberell*. p. 134.

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most *equally* divided upon that Question; that it was chiefly *Fear* of the *Consequences*, vious to *Protestants*, which obliged the *Cou* to controvert the then *current* Persuasion¹. is not without its weight, that *Jansenius*, of *Ghent*, who died 14 Years after, was content to take in *spiritual* Sacrifice, in order to make out some *Sacrifice* in the *first* Eucharist. As to which he judged very right; for, doubtedly, our Lord so *sacrificed* in the charist, and we do it now. But no proof has been given, nor ever can be given, of our Lord *sacrificing the Elements*. He might, ye said, *offer* the Elements for *Consecration* (which is very different from *sacrificing*, being done so in *Baptism*) or he might present them as *Signs* and *Figures* of a *real* Sacrifice, being *Signs* and *Figures* of *real* Body and Blood. But as they were not the *real* Body and Blood which they represented, so neither were they the *real* Sacrifice: Neither can it be made appear that they were *any* Sacrifice at all.

¹ See *Jurieu*. Hist. of the Council of Trent, p. 380.

* Dicendum est, quod, Christum in Cœna & Eucharistia institutione *Sacrificium obtulisse*, primum quidem satis est signum, cum dicitur *Gratias egisse*. Gratiarum Actio enim quoddam *Sacrificium*: A qua Christi Actione Sacramentum corporis & Sanguinis Domini habuit nomen illud ab initio Ecclesie, ut diceretur *Eucharistia*. Igitur cum Gratiarum Actio est *Sacrificium*, & Sacramentum hoc dicatur & sit *Eucharistia* (quod Gratiarum *Actio*) consequitur ex Christi *Actione*, & *Nomine* Christi Actione imposito, Sacramentum Hoc esse *Sacrificium*. Unde in canone dicitur *Sacrificium Laudis*: de quo Psalmi *immola Sacrificium Laudis*, &c. *Jansenius*. Comm. in Cor. Evang. p. 904.

The APPENDIX. 25

As the Point now in Question has not been proved, there is the less Occasion to *disprove* it. Want of Proof is sufficient Reason for *rejecting* a Position, according to the old Rule, that the Proof lies upon him that *affirms*. However, I may, *ex abundanti*, throw in one Reason against it, which may be as good as a Thousand, because it is *decisive*. If the Elements were a *Sacrifice* in the *first* Eucharist, as upon the Principles lately advanced, then they were *given for Remission of Sins*; consequently, were a *Sin-Offering*, and an *expiatory* Sacrifice: Which is directly repugnant to the whole Tenor of the New Testament, every where ascribing *true* Expiation solely to the Death of Christ. It is in vain to plead, that this other Sacrifice expiated *in virtue* of what it represented. The *Blood* of *Bulls* and of *Goats* represented Christ's Sacrifice, and expiated, so far as they did expiate, *in virtue* of it: Yet St. Paul plainly teaches, that it was *not possible*, in the very Nature of the Thing, for those *secondary* Sacrifices to *take away Sins*¹, that is, to make *true* and *spiritual* Expiation. They might *atone* (and that *in virtue* of the grand Atonement) for *legal* Offences, or *typical* Sins, and might sanctify to the *purifying of the Flesh*^m, procuring some *temporal* Blessings, which were Figures and Shadows of *eternal*: But more than that they could not do. *True* Expiation always rested *immediately*, and *solely*, in the *prime* Sacrifice.

And

¹ Heb. x. 4.

^m Heb. ix. 13.

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And the *secondary* Sacrifices could avail no further, by any *virtue* whatever, than to *secondary* that is, *typical*, and *temporal* Expiation. No as we have no *typical Expiation* at all, under the Gospel, nor look for any Remission but which is *spiritual*, and *pertaining to the Conscience* it is exceeding plain, that the Remission of the Eucharist resolves *immediately* and *entirely* in the *prime* and *grand* Sacrifice, and not into a supposed *elemental* Sin-Offering. Neither deed is there any such Thing under the Gospel it being one of the great Gospel-privileges have *immediate* Access to the *true* Expiation and not to be kept, as it were, at a *distance* from it, by the Intervention of secondary sacrifices, or secondary Expiations^o.

Such most certainly is the Doctrine of *Scripture*, and of all *Antiquity*: And our own excellent *Liturgy* was altogether formed upon Accordingly/ we never ask Remission on Account of any expiatory Sacrifice but *Christ* alone; never conclude our Prayers, (no more even in the *Communion-Service*) *through the Sin-Offering of the Eucharist*, but *thro' Jesus Christ our Lord*; that is, thro' his *Merits*, solely and immediately, and his *Sacrifice*, not thro' a Sacrifice of our own: Which would be *superstitious*, and *profane*.

If the Reader would see the Sense of the *Antients*, with respect to the words of Institution *Body given and Blood shed for Remission of Sins*

^a Heb. ix. 9.

^o See above, p. 46, 47.

The APPENDIX. 27

he may turn to *Albertinus*^p, who produces a long List of *Antients*^q, (besides a multitude of *Moderns*, Schoolmen and Romanists^r) all interpreting the Words, not of the *sacramental* Body and Blood given in the Eucharist, but of the *real* Body and Blood which were to be given upon the *Cross*. I may add one more, older than any of them, namely *Tertullian*; who does not only so interpret the Words, but occasionally mentions it as a very great *Absurdity*, to interpret the *Body given for you*, of the *Bread given*: in as much as it would amount to saying, that the *Bread* was to be *crucified* for us^s. These Things considered, we may take Leave to conclude, that the Notion of Christ's offering the *consecrated* Elements as a *Sacrifice*, may justly be numbered among the unwarrantable *Excesses* of some few *Moderns*, who did not well consider what they were doing.

II. It is pretended farther, that such Sacrifice of the *consecrated* Elements, or *sacramental* Body and Blood, was our Lord's *most solemn Act*

^p *Albertinus*, p. 78. Compare 74, 119. And Bishop *Morton*, B. i. part. iii. p. 112. B. vi. ch. i. p. 394. &c. Ch. viii. p. 475. &c.

^q Origen, Cyprian, Chrysostom, Jerome, Pelagius, Theodorit, Fulgentius, Ferrandus, Primasius, Pseud-Ambrose, Hefychius, Remigius, Sedulius, Bede, Isidorus, Claudius Taurinensis, Haymo, Euthymius, Theophylactus, Anselm.

^r Aquinas, Hugo Cardinalis, Carthusianus, Titelmannus, Valentia, Salmeron, Sà, Janfenius, Cajetan, Vasquez, Maldonate, Barradas, Suarez, &c.

^s Si propterea Panem corpus sibi finxit, quia corporis carebat veritate; ergo Panem debuit tradere pro nobis: Faciebat ad vanitatem Marcionis, ut Panis crucifigeretur. *Tertull.* contr. Marc. L. iv. c. 40. p. 571.

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Act of his Melchisedechian Priesthood. Indeed to make out this *Melchisedechian* Offering, sometimes our Lord's sacrificing *himself*, along with the Symbols, is taken in^t: But I waive the Consideration of that *additional* Part, at present, designing to treat of it separately, in the next Article. The Sacrifice of the *consecrated* Symbols, by itself, must upon the Foot of the *new* Scheme, be reckoned *Melchisedechian*; as well because *our* Eucharistical Sacrifice (which is not of the *natural* Body, but of the *sacramental* only) is reputed *Melchisedechian*^u, as also because it is self-evident that *Melchisedek* did not sacrifice the *natural* Body of Christ, which was not then in Being, but the *sacramental* only, if either. If therefore our Lord's Sacrifice of *himself*, in the *first* Eucharist, be taken in, to compleat the *most solemn Act*, then it must be said, that he offered *two* Sacrifices in the Eucharist, and both of them *Melchisedechian*; of which I shall say more below, in the Place proper for it. Our present Concern is only with the Sacrifice of the *consecrated* Elements, considered as a *Melchisedechian* Sacrifice, by itself.

I apprehend, that it *has not*, and that it *cannot* be proved, that *Melchisedek* (so far as his Priesthood, or the Acts of it are recorded in Scripture

^t " The Spirit by which they wrote, directed them———t
 " represent our Saviour, as now performing the most solemn
 " Act of his *Melchisedechian* Priesthood, and therefore as of
 " fering *his Body and Blood* to God under the *Symbols* of Bread
 " and Wine. *Johnson*, Unbl. Sacrif. part i. p. 83. alias 86.

^u *Johnson*, Unbl. Sacrif. part i. p. 317. alias 322.

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Scripture) made any *expiatory*, or any *material* Sacrifice at all. His *sacerdotal* Function was described but *in part*, to make it the fitter Type of *part* of our Lord's Priesthood. Other Parts of our Lord's Priesthood were sufficiently *typified* by the *Aaronical* Priesthood: But some further Type was still wanting, to *typify* what *Aaron's* Priesthood could not do. *Aaron's* typified the *transient* Part, the *atonement* Part; which was to be performed, *once for all*, by our Lord: but the *abiding*, or *everlasting* Part, (viz. the distributing the *subsequent* and *permanent* Benefits of that Atonement) was not provided for by *Aaron's* Priesthood, considered as *typical* of our Lord's, but was to be *typified* another way; namely, by the Priesthood of *Melchisedeck*, represented no further in Scripture, than the Reason of such Type required. *Melchisedeck* therefore was introduced, not as offering any *sacrifice of Atonement* (That was to be considered as *previously* executed) but as conveying, or applying, instrumentally, the *subsequent blessings* of that Atonement. This was part of the *sacerdotal* Office: And in respect of this part only, *Melchisedeck* was introduced as a *priest*; to *typify*, as I said, the *permanent* Part of our Lord's Priesthood. *Types*, at the best, are but imperfect Resemblances of their *Antitypes*, or *Archi-types*: And therefore it is no Wonder if our Lord's Priesthood (a complicated Office) could not sufficiently be represented, whole and entire, by any *single* type, but might require *several*, and of different

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rent kinds, to represent it *distinctly*, as branched out into its *several* distinct Particulars.

Whoever well considers in what manner *Melchisedek* is introduced in *Genesis* ^w, and what is further said of him by the *Psalmist* ^x, and *St. Paul*, will easily perceive the Truth of what I say. *Melchisedek* therefore, so far as is brought in for a *Type*, did not *sacrifice* at (except it were in the *spiritual* way of *Lau* but he instrumentally conveyed to *Abraham* the *Blessings* of the *grand Sacrifice*; like as *Christ's* Ministers now do to the Children of *Abraham*, that is, to all the *Faithful*.

The ancient *Fathers*, who have often been wrongfully appealed to in this Matter, by *Papists* in general, and by some *Protestants*, mean no more than what I have here said: Though it would be tedious to enter into a detail of them. They meant, that *Melchisedek*, by a *divine* instinct ^z, foreseeing the *Sacrifice of the Cross*, offered to God, by way of *Thanksgiving*, a mental, vocal, manual *Representation*, or *Figure* of it, by the *Symbols* of Bread and Wine; and by the same *Symbols*, instrumentally, convey

^w Gen. xiv. 18.

^x Psalm cx. 4.

^y Heb. v. 6, 10, 11. vi. 20. vii. 1—24.

^z The *Antients* referred to on this Article, are *Clement of Alexandria*, *Tertullian*, *Origen*, *Cyprian*, *Eusebius*, *Julius Firmilian*, *Epiphanius*, *Philastrius*, *Ambrosius*, *Chrysostom*, *Jerom*, *Pelagius*, *Austin*, *Isidorus Pelyssota*, *Cyril of Alexandria*, *Theodoret*, *Magnus*, *Arnobius junior*, *Cæsarius of Arles*, *Cassiodorus*, *Priscian*, *Isidorus Hispalensis*, *Damascene*, *Pseud-Athanasius*, *Pseudo-Cyprianus*, *Pseudo-Ambrosius*, *Paschasius Radbertus*, *Oecumenius*, *Theophylact*, *Euthymius*, *Potho Prumiensis*; and perhaps more.

^a Vid. *Euseb.* demonstr. Evang. L. v. c. iii. p. 243.

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Abraham the spiritual *Blessings* of it. This
 of those *Fathers* who make the most
 that *Melchisedeck* did: But the *Fathers* of
 the two Centuries, and a Half, say nothing
 of his *offering to God* any thing (whether
 a *spiritual* way, or otherwise) but only
 of *feasting Abraham* and his Family. As
 the later *Fathers*, some of them speak with
 more Reserve as the more *antient* *Fathers*
 others are more explicate: But none of
 them, I conceive, went farther than what I
 mentioned. Upon the whole therefore,
 Testimonies are altogether foreign to the
 of *sacrificing the Elements*, being that
 were not considered as *Sacrifices*, but as
 as of a Sacrifice, and *Instruments* of a
 forgiving-Service.

That Mr. *Johnson* has pleaded in favour of
 this notion, had been sufficiently obviated by
Well^b, among the *Romanists*, long before;
 by many judicious *Protestants*^c, after

The same has been confuted by the
 learned *Pfaffius*^d since; as also by the Reverend

^a *Wicherell*, p. 116, 135, 333, &c.

^b *Well*. Answ. to *Harding*, p. 425.

^c *eternus Martyr*, Loc. comm. p. 895.

^d *Wilson*, p. 702.

Salatensis, p. 272.

leson, p. 557.

^e *Ed. Forbessius*, p. 672. 2d. Ed.

ackson, Vol. ii. p. 955. Vol. iii. 305.

orton, B. vi.

revint, Depth and Myst. p. 107, &c. 135.

utram, p. 228.

idder and Payne.

lbertinus, p. 199, 200.

assius, p. 196, 278, 321, 323.

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rend and learned Mr. *Lewis*, in a small Tract^e, containing much in a little; close, clear, and judicious, published in 1714.

The Sum then is, that if our *Lord's* Performances in the *first* Eucharist, were such as *Melchisedeck* performed, (by the Accounts which *Scripture* and *Antiquity* give of them) they amounted only to a *spiritual* Sacrifice of *Lauds*, a *Representation* of the Sacrifice to be made *upon the Cross*, and a *Distribution* of the *Benefits* and *Blessings* of that Sacrifice to his Disciples.

III. It is pretended, that our Lord did not only sacrifice his *sacramental* Body in the Eucharist, but his *natural* Body besides, sacrificed *Both* in the same Act^f. This Refinement of the *material* Scheme was not thought on (so far as appears) before 1714, and then hardly submitted to, after much Reluctance, by the learned Dr. *Hickes*; and not well relished by *Others* on the material Side, whom Mr. *Johnson* complained of in 1720 8. However, the *Strength of the Cause* was now made to depend in a great measure, upon that *Matter of Fact*, (as it is called^h) advanced without *Proof*, or so much as *Appearance* of Proof; excepting the precarious Argument drawn from the *present Tense*, mentioned above; and except another as slight an Argument drawn from *John* xvii. 20.
taken

^e *Lewis*, Answ. to Unbl. Sacrif. p. 18—23.

^f *Johnson*, Unbl. Sacrif. part i. p. 49, 83, 118. First Ed. Alias, 51, 86, 122. 2d Edit.

Johnson, Unbl. Sacrif. part ii. p. 6—10.

^g *Johnson*, *Saxon Laws*. Pref. p. 56.

^h *Johnson*, Unbl. Sacrif. part ii. p. 272.

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taken with some obscure Testimonies of *Fathers*; which at most prove only that our Lord *devoted* himself in the Eucharist, or elsewhere, *before* his Passion, to be an *expiatory Sacrifice* on the Cross; not that he *sacrificed himself*, in the expiatory Sense, *before*. A Person's *devoting* himself in order to be such a Sacrifice, is not *performing* the Sacrifice, any more than *engaging* to do a Thing, is *actually* doing itⁱ. So slender are the Proofs of this *new* Notion. But let us see what *Self-contradictions* and other *Aburdities* it contains in it, or carries with it.

1. It is supposed to be the most solemn Act of the *Melchisedecian* Priesthood; though it is certain, that *Melchisedek* neither so *sacrificed himself*, nor our Lord's *natural* Body or Blood, not then existing.

2. It supposes *two* expiatory Sacrifices made by our Lord in the Eucharist, one of the *sacramental* Body, and the other of the *real*: This the Author seems to own, thinking he has some Colour for it, in *Hebrews* ix. 23. where St. Paul (he says) calls the Offering made by Christ *Sacrifices*, in the *plural* Number^k. As to the

F Con-

ⁱ Of this see Dr. Turner's *Christian Eucharist no proper Sacrifice*, p. 19, &c. *Field's* words in the like Case, are very applicable here: "This proveth not a *real* Sacrifice of Christ.——"

"For, his Blood is not *poured* out, neither is he *slain* indeed. "As in the Time of the old Law, if the Priest reaching forth "his Hand to slay the Beast that was brought to be sacrificed, "had been so hindered by something interposing itself, that he "could not *slay* the same, he had *offered no Sacrifice*, but *endeavoured* only so to do, so is it here. *Field*, p. 207.

Put *engaged* for *endeavoured*, and the Argument is much the same.

^k *Johnson*, Unbl. Sacrif. part ii. Pref. p. 5.

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Construction of that Text, I am content to refer to *Commentators*, not suspecting that so forced and strange a Sense is at all likely to gain many followers: The *Hypothesis* itself must be better supported, before any such odd Meaning of that Text can be admitted. But what shall we do with those *two* Sacrifices of our Lord's in the Eucharist? They agree not with the Words of Institution, *this is my Body*: Which should rather have run, This is my *Two Bodies*, my *sacramental* one, and my *natural*: And so likewise the words *this is my Blood*. Then again, those *two* Sacrifices, being both *expiatory*, both given for the *Life of the World*, there would be two *Propitiations*, two *Expiations*; and we shall want to know what was the precise *Value* of this, and what of *that*, and whether they differ'd in Value as *finite*, and *infinite*; or whether they were of *equal* Worth.

It is pleaded, that they were both but *one Oblation*: Which is resembled to a *Deed of Gift*, where, by delivery of a *Parchment*, Lands or Houses are conveyed; and it is farther likened to a Man's *presenting* to God *Houses*, &c. by a Piece of *Money*, or a pair of *Gloves*¹. But this Account will not tally. 1. Because the *sacramental* Body is supposed to be a compleat *Substitute*^m, made so by the *Holy Spirit*; which therefore must be a great deal more than a *Pledge* or *Earnest* of the *Natural*, being itself absolutely *Christ's Body*, and invested with the
like

¹ *Johnson, Saxon Laws*, Pref. 57.

^m See above, p. 16.

like *Power* and *Efficacy*. So here were *two* Sacrifices of *like Power* and *Efficacy*, and therefore of *like Value*, as it seems: There were *Principal* and *Proxy*, the *Thing* itself and the *Equivalent*, both together, tho' they mutually *superfeded* each other^a. The first of them seems to be advanced, in order to make our Lord's two Sacrifices look like *one Sacrifice*; and the second, to the end that *ours*, which is but *one* of the *two*, and *infinitely* flighter, may yet look as considerable to us now, as *Both* his then were to his Disciples^o. But if the *elemental* Sacrifice be considered only as *Gloves* or *Parchment* in Comparison, notwithstanding all its *inherent* Virtues, and *Enrichings* of the Spirit, then it is not a *Substitute* in the Sense contended for, nor of any considerable *Value*; so that instead of calling it a *Substitute*, or a *Sacrifice*, we may better call it a *Sign* or *Figure* of our Lord's Sacrifice, or at

F 2

most

^a See above, p. 17.

^o N. B. As there are two *inconsistent* Accounts here tacked together, in order to serve two *different* Purposes, so it is observable, that *different* Reasons, in different Places, have been assigned for calling the Elements the *Body*: For, when they are to be made *Substitutes*, then the Reason given for the *Name* of *Body*, is, that they are in *Power* and *Effect*, by the *Spirit*, the *same* with the *Archi-types*, the very *Body* and *Blood* which they represent. Part i. p. 177 ——— 212. But when it is to be proved, that Christ offered his *natural* Body besides, then the Reason why the Elements are called *his Body*, is quite another Reason, *viz.* Because he offered his *natural* Body a Sacrifice by and under the Elements, as *Symbols*, or *Pledges*. See Part ii. Pref. p. 2. I may note, that if the *last* Reason were a true one, we could have no Pretence now, for calling the Elements his *Body*; because it is not our Intention to *offer*, under the *Symbols*, our Lord's *natural* Body as a Sacrifice for the Sins of Men: We cannot *sacrifice* Christ our Lord.

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most, a *Pledge*, *Earnest*, or *Token* of our *own*. I here take it for granted, that our Lord's *ekmental* Sacrifice was, at least, as good as *ours* can be supposed to be: And if even *his* was but as *Gloves*, or *Parchment* (comparatively speaking) *ours*, at this Day, can be no more and if so, it does not appear worth the contending for, while we have an *infinitely better* Sacrifice to trust to, and to rest our *Expiation* upon.

3. There is no more Proof made that our Lord in the Eucharist *consigned* his *natural* Body to be *broken*, and his *natural* Blood to be *shed*, than that he consigned the same to be *then* and *there* eaten and drank. It is allowed that *what was given for them* in the Eucharist *was also given to them*; and *what was given to them*, that *they received*^p. If therefore our Lord *then* and *there* gave his *natural* Body and Blood for them, they *then* and *there* received the same *natural* Body and Blood: But if He *gave* them not, no *Transfer*, no *Sacrifice* was yet made of them. It is argued, *if the Bread and Wine were*, [in the Eucharist] *given to God*, *so were Christ's natural Body and Blood too*^q: By the same way of reasoning, if the Bread and Wine were in the Eucharist given to the *Disciples* so were Christ's natural Body and Blood too.

I know, it is *denied* that Christ gave his *natural* Body, in such a Sense, to the Disciples, because of the glaring Absurdity; and it is pleaded in that Case, that our Saviour, in the Institution
sai

^p *Johnson*, Unbl. Sacrif. p. 87. Alias, 91. Part ii. p. 11.

^q *Johnson*, *Saxon Laws*. Pref. 57.

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said not one Word of his natural Body^r. But why then is it pretended, from the same Institution, that he *consigned* his natural Body to God as a *Sacrifice*^{s?} If our Lord's Silence, as to his natural Body, is an Argument that it was not then *given* to the *Disciples*, the same Silence is as good an Argument to prove that it was not then *given for them* to God : Or if any Words of the Institution prove that the natural Body was then *given for them*, the same Words will equally prove, that it was also then *given to them*, and *received* by them ; and orally too, according to the Hypothesis which I am here examining. To be short, upon the Principles advanced to support the material Sacrifice, it most evidently follows, either that the natural Body was not *given to God*, in the first Eucharist ; or if it was, that it was *literally* given to the *Disciples* also, and orally received by them.

IV. Another Paradox, relating to this Head, is, " That our Saviour *laid down his Life*, when, " by a free Act of his Will, he did give his " Body and Blood to God, in the Eucharist^t. It might as *justly*, and with as much *Propriety* be said, that he was *crucified* at the Table, or *died* at his last Supper. But the Author, I presume, being sensible that where our Lord *laid down his Life*, there he *sacrificed himself*, and having conceived that the *Sacrifice of himself* should

F 3 be

^r See Brett's Discourse on the Eucharist, Pref. p. 16. Answer to plain Account, p. 41. *Johnson*, Propit. Oblat. p. 33.

^s See *Johnson*, Part i. p. 64, 83.

Johnson, Part ii. p. 4, 6, 7, 9, 272, 273.

^t *Johnson*, Unbl. Sacrif. part ii. p. 69.

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be performed in the *Eucharist*, and there only; he was under a kind of Necessity of maintaining (pursuant to his other Principles) that our Lord *laid down his Life* in the *Eucharist*. The Love of Christ towards us is sometimes express'd by his *laying down his Life* for us ^u; and oftner by his *dying* ^x for us: Which (besides the *general Use* of the Phrase of *laying down one's Life*) is a more special Argument with respect to this Case, that the Phrases are here *equivalent*. Let it be said then, that Christ was *crucified, slain, gave up the Ghost, or resigned his Spirit* in the *Eucharist*: Indeed, they may any of them be as reasonably asserted, as that he literally *sacrificed himself* in the *Eucharist*.

Another learned Writer, on the same Side, chuses rather to say, that our Lord *laid down his Life*, when he *surrendred* himself to the Band of Soldiers ^y; which was after his last Supper: But if any Person would undertake to justify such *new Construction* of the Phrase, he should produce some Example to shew, that any one has ever been said to have *laid down his Life* without *dying*, or *before he died*. And yet if any such Example could be produced, it would not fully come up to this particular Case, because our blessed Lord, at the very last Moment, when he resigned his Soul, had it in his Power to rescue himself from Death, as well as he had Power to *raise the Dead*. His Life *no Man* could *wrest from him*,
at

^u John x. 15, 17, 18. 1 John iii. 16.

^x Rom. v. 6, 8. xiv. 9. 1 Cor. viii. 11. xv. 3. 2 Cor. v. 15.

^y Theff. v. 10.

^y Brett's Answ. to Plain Acc. p. 62, 75.

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at any Time : Neither was it taken till the very Instant when he *laid it down of himself*², condescending to suspend his *divine* Power, or the Exercise of it. But I shall have another Occasion to say more of this Matter, under the following Chapter.

C H A P. IV.

Pointing out some EXCESSES in relation to the SACRIFICE OF THE CROSS.

THE *Sacrifice of the Cross* is so momentous an Article of the Christian Religion, that we have great Reason to be jealous of any Attempt either to overturn it, or to undermine it. No such Thing was ever formally attempted, that I know of, by any Divines of our Church, before 1718, when the *second Part of Unbloody Sacrifice* appeared. The Author himself, in his *first Part*, had owned the *Sacrifice of the Cross*, more than once², in words at least ; tho' he then seems to have scrupled, in some measure, the Use of the *Phrase*,

F 4

and

² John x. 18.

³ *Johnson*, Unbl. Sacrif. Part i. p. 12, 66, 68, 95. 1st Edit.
N. B. Dr. *Hickes* all along owned the *Sacrifice of the Cross*.
(Christ. Priesth. Vol. i. p. 165.) So likewise Mr. *Leslie*, and Mr. *Scandret*, p. 4, 8, 157. Dr. *Brett* also, as late as 1713, which appears by his Sermon on the *Christian Altar*, &c. p. 18, 19. Tho' he adopted Mr. *Johnson's* new Notions in or before 1720, *Discourse*, &c. p. 39.

7 Propit: o. 252
p. 106.

40 *The APPENDIX.*

and to have been looking out for some *evasive* Construction to put upon it. Afterwards, in some Places he order'd *Maſtation* to be read for *Sacrifice* ^b, or for *Oblation*: And *Maſtation*, at length, became his uſual Expreſſion for what we call the *Sacrifice* of the Croſs. Let us examine his Reaſons, or Motives for this ſo important a *Change* in Chriſtian Theology.

1. His firſt Scruple ſeems to have been what he had hinted in the *firſt* Edition of his *firſt* Part, where he ſays, " By *sacrificed on the Croſs*, " we muſt then mean, that he was *ſlain* as an " expiatory Victim, and not that he *offered* " himſelf as a *Melchizedechian* *Prieſt*; for he " declares, that he did this in the *Eucharift*. " For *this*, ſays he, is *my Body given to God* " for you ^c. He adds afterwards, *It cannot be proved*, that the *Melchizedek* in *Genesis* did offer *bloody* *Sacrifice* ^d. This Pretence is very ſlight; becauſe it cannot be proved, by any thing ſaid in *Genesis*, or any other part of *Scripture*, or by *Antiquity*, *Univerſality* and *Conſent*, that *Melchizedek* *sacrificed* Bread at all, or that he did any thing more (ſo far as he is brought in for a *Type*) than what amounted to the *Prefiguration* of the grand *Sacrifice*, and an *instrumental Conveyance* of the *Bleſſings* of it ^e. However, as it is certain from *Scripture*, confirmed by *Antiquity*, *Univerſality* and *Conſent* tha

^b See *Johnson*, ſecond Part, p. 267.

^c P. 95.

^d P. 472.

^e See above, *App.* p. 28, &c.

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that our Lord did offer himself a Sacrifice *on the Cross*, and that our Lord was not a Priest of any *other* Order but the Order of *Melchisedek*, it most evidently follows, that such his Sacrifice was so far *Melchisedechian*, was an Act of That *Priesthood* which was altogether *Melchisedechian*, and not *Aaronical*^f. In the *strictest* Sense, no *material* Sacrifice, bloody or unbloody, no *active* Sacrifice at all (excepting the Sacrifice of *Lauds*) can be *Melchisedechian*; for *Melchisedek*, as a *Type*, offered nothing but *Lauds* to God; and *Blessings* to *Abraham* under visible *Signs*: But as our Lord's Priesthood was entirely *Melchisedechian*, and contained the *atoning* as well as *benedictory* Part, it is manifest that even the *Atonement*, so considered, was *Melchisedechian*, as opposed to *Aaronical*. In short then, it must not be said that our Lord's Sacrifice was *bloody*, and therefore not *Melchisedechian*; but it was *Melchisedechian*, though *bloody* g, because it was our Lord's, who was of no other priestly Order but the Order of *Melchisedek*. It is a poor Thought of the *Romanists*, and it is well exposed by Dean *Brevint* h, that *Bread* and *Wine* are necessary to every Act or Exercise of the *Melchisedechian* Priest-

^f Heb. vii. 11, 13, 14, 16, 17.

^g *N. B.* It cannot be reasonably doubted but that *Melchisedek* offered *bloody* Sacrifices, after the way of the antient *Patriarchs*: Only, That *part* of his *Priesthood* was not mentioned; as there was no need to mention it, since the *benedictory* Part of his Priesthood was all that the *Type* intended was concerned in, as I before intimated.

^h *Brevint*, Depth and Mystery, &c. p. 116, 117, 118.

42 *The APPENDIX.*

Priesthood: For, as the Notion is founde *Error*, so it terminates in *Absurdity*. Our Lord had no *Bread* to offer on the Cross; neither he any *Bread* or *Wine* to offer in Heaven where he *intercedes* as a Priest in virtue of Sacrifice once offered, and *blesSES* as a Priest, *abideth a Priest continually* ⁱ. But I proce

2. The first and main Scruple against Sacrifice of the Cross being thus considered, confuted, there will be less Difficulty with rest, which are slighter, and which appear to have been invented purely to wait upon other. A second Scruple is, that our Lord could not, while alive, offer (unless it were under Symbols) his Body and Blood, as *substantially* *rated*; because it appears not that *any* Blood flowed from him, till the *Soldier* pierced him; but it is probable, that the *Nails* *so filled* *Orifices*, that *no Blood could issue thence* ^k shall venture to leave this ingenious Speculation with the Reader.

3. Against the *Sacrifice of the Cross*, is pleaded, that to suppose it, "is to render " Sacrifice of Christ a *bloody* one indeed " bloody, as that it cannot be reconciled to " *any* Sort, till *killing one's self* be " esteemed a *Virtue* ^l. The same Argument as lately revived by another Gentleman, is thus: " He could not *offer himself a Sacrifice* " any other manner than by *Symbols* or " *representatives*: For, had he in any manner

ⁱ Hebr. vii. 3.

^k *Johnson*, Unbl. Sacrif. Pref. p. 4, 5.

^l *Johnson*, Unbl. Sacrif. part ii. p. 70.

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“ ner, *put himself to Death*, he might have been “ too justly accused of *Self-murder* ^m. Sorry I am, that any thing of this kind, tho’ only in the way of Argument, should drop from serious and religious Persons: And I was in some doubt with myself, whether I could *prudently* or *reverently* repeat it, tho’ in order only to *confute* it. But who can any longer bear to have that *most precious Sacrifice*, upon which all our Hopes and all our Comforts depend, treated in a manner far from becoming it? Why must Christ’s laying *down his Life*, be so invidiously, so injuriously called *putting himself to Death*? To *resign his Life*, or voluntarily to *submit to Death*, is one thing: To *put himself to Death*, is quite another, differing as *active* Disobedience from *passive* Obedience. But tho’ he was *passively* obedient, in submitting to *suffer, bleed, and die* for us, it does not therefore follow, that he exercised no *Act* of *offering*, or that he made no *active* Sacrifice on the Cross. It was his *own Choice* to submit to the Will of his Enemies, and his *choosing* so to *suffer*, so to be *passive*, for the Honour of God, and the Salvation of Men, was the *divinest Act* and Exercise of true *Piety* and *Philanthropy*. It was *active* Virtue, as all *Choice*, (whether to do, or to suffer)

^m Brett’s Answ. to Plain Acc. p. 66. One might here make use of *Tertullian’s* Argument against *Marcion* (cited above, p. 27.) with a very little change. “ If our Lord made for himself a “ *Body of Bread*, to be sacrificed, because he could not offer “ himself in any other manner than by *Symbols*, then was “ *Bread given for the Life of the World*, and Bread should “ have been *crucified* for us.

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suffer) is equally *active*, an *Act* of the Will, and a *Work* ⁿ. He thus *actively* offered, on the Cross, his *Body*, his *Blood*, his *Soul*, his *Life* to God; chusing not to *kill*, but to be *killed*; not to *slay*, but to be *slain*: And by such *Act* of Submission and Resignation to the Will of God, he made himself a voluntary *Sacrifice*, in his Death, for the Sins of Mankind. This is the plain Doctrine of the Gospel, which every one that runs may read: And it is confirmed by as *early*, as *universal*, and as *constant* a Tradition for fifteen Centuries, or more, as any Point of Christian Doctrine whatsoever; from *Barnabas*, *Clemens*, and *Ignatius* ^o, down even to *Socinus* of the XVIth Century. It would be tedious to enter into the detail of *Authorities* neither can it, I presume, be necessary. I shall only hint farther, that from the third Century and downwards, *Altar of the Cross* ^p has been
th

ⁿ *Aquinas* understood *active* and *passive*, as well as most can pretend to: And he scrupled not to call our Lord's passive Obedience, *A Work*: *Hoc ipsum opus, quod voluntarie passionem sustinuit* &c. See above, p. 6. The arguing from the word *patient*, or *passive*, in this Case, is only playing upon an *equivocal* Name, and committing a *Fallacy*.

^o *Barnabas*, Ep. ch. vii. p. 21. Coteler.

Clem. Rom. Epist. i. c. xlix.

Ignatius ad Ephes. c. ii.

^p *Origen*, Tom. ii. p. 220. conf. 187, 83, 362. Bened. Edit. *Eusebius* de Laud. constant. 765. Ed. Cant.

Hieronym, Tom. ii. part ii. 167. Tom. iii. 384. Bened.

Ambrosius, Tom. i. 995, 1002. Tom. ii. 1054. Ed. Bened.

Crisostom, Tom. ii. 403, 404. Bened. Ed. in Heb. 839.

Augustinus, Tom. iv. 211, 1565. Tom. v. Append. 27. Tom. viii. 820.

Leo Magn. Tom. i. 251, 261, 264, 267, 276, 293. *Quen Venant. Fortunat.* Hymn de Pass. Christi, p. 695.

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the current Language : One certain Argument, among many, that the *Sacrifice* was supposed to be made *upon the Cross*. And such also is the Language of the *Greek*, and *Oriental Liturgies* ¹.

It is very wrong to suggest, that our Lord was merely *passive* in laying down his Life, because *Nature was spent*, and because he had been *half dead before*, and the like ² ; as if any *violence* of Death could have *wrested* his Soul from *Him*, the Lord of Life, as it may *ours*. Our *older* and *better* Divinity may be seen in the learned and judicious Bp. *Bilson*, who confirmed the same both by *Scripture* and *Fathers*. It ran thus : “ The Conjunction of the *human* “ Nature with the *divine*, in the Person of “ Christ, was so fast and sure, that neither *Sin*, “ *Death*, nor *Hell*, assailing our Saviour, could “ make any *Separation*, no not of his *Body* : “ But he himself, of his *own accord*, must put “ off his earthly Tabernacle, that dying for a “ Season, he might conquer Death for ever. “ And so the *laying down his Life* was no im- “ posed Punishment, nor *forcible* Invasion of “ Death upon him, but a *voluntary Sacrifice* “ for Sin, rendred unto God for our sakes ³. This Doctrine Bishop *Bilson* defended against some

¹ *Jacob*, Liturg. p. 35. Fabric.

Basil, Liturg. copt. p. 24. Renaud.

Gregorii, Liturg. copt. 36, 37. conf. 46.

Basilii, Liturg. Alex. p. 83.

Gregorii, Liturg. p. 120, 121, 123.

Ordo Commun. Syr. Jacob, p. 22.

² *Johnson*, part ii. p. 69, 70.

³ Bishop *Bilson*, Full Redemption, &c. p. 8.

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some rigid *Calvinists* of his Time ; who maintained the *contrary* † for the Support of some other *false* Principles. But I return.

The Author of *Unbloody Sacrifice*, tho' he had argued before, several ways, against the *Sacrifice of the Cross*, yet retreated at length to this ; “ I do not, nor ever did *deny*, that Christ “ *offered himself on the Cross* ; but I declare, I “ cannot prove it from *Scripture* ; so that if it “ be true, I leave it to be proved by *Tradition*”. How hard of Belief in this high Article, when it is *undeniable* that *Scripture* (taken in the Sense of the *Fathers* of the *first, second, and following Centuries*) *does prove* it ; and when, in other Cases, he conceived, that *That Man ought to suspect his own Judgment and Orthodoxy, whose Opinions sink below the Standard of the second Age after Christ* w. But we need not *Fathers* in this Point, nor indeed any thing but *Scripture-Texts*, and *unprejudiced Reason*.

The Prophet *Isaiab* represents our Lord as *wounded for our Transgressions*, and *bruised for our Iniquities*, and making *his Soul an Offering for Sin* x. Where but on the Cross ? Not at his last Supper, where he was neither *wounded*, nor *bruised*, except it were *in Effigie*, nor offered his *Soul*, so much as *in Effigie*, whether we interpret it of *Soul*, or of *Life*. His *pouring out his Soul unto Death* (not his *pouring out Wine*, or *pouring out Promises*, or *Engagements*) is by the

† Bishop *Bilson*, *ibid.* p. 229.

u *Johnson, Sax. Laws*, Vol. i. Pref. p. 58.

w *Johnson, Unbl. Sacrif.* part i. p. 212. alias, 215.

x *Isa. liii.* 5, 10.

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same Prophet made the one Thing confisable y.

Where our Lord bare our Sins (a *sacrificial* ase) there most certainly he made his *Sacrifice*: Now, St. *Peter* expressly tells us, that he *our Sins in his own Body, on the Tree*^z; not his *sacramental* Body, or at the *Communion*-le. Besides that it is manifest from the e Text, that he had not made the *expiatory* *rifice* in the Eucharist: For if he had, he ld have had none of our Sins to *bear* in Body on the Cross; neither indeed would *Death* have been *necessary* to our Redemption, being *superfeded* by the Eucharistical *Re-*tion, and by the *Atonement* then made.

Where *Peace* was purchased, where *Redemp-* and *Reconciliation* were perfected, there y we look for the *Sacrifice* of Peace, Re-ption and Reconcilement. Now, St. *Paul* plainly, that he *made Peace through the* id of his Cross, (not thro' the Blood of his y Table, whether sacramental, or natural) to *ncile all Things, &c.*^a Again, *we were re-*iled to God by the *Death* of his Son^b, and *nciled unto God by the Cross*^c: Not by the *barist* of his Son, not by the *Communion*-le. We were *redeemed by his Blood*^d; and *le migh by the Blood of Christ*^e, and *sanctified* also

Isa. liii. 12.

1 Pet. ii. 24. Compare Isa. liii, 4, 6, 11, 12.

Coloss. i. 20.

Rom. v. 10.

Eph. ii. 16.

Revel. v. 9.

Eph. ii. 13.

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also by his Blood^f: Not in the Eucharist, where no Blood was *shed*, except it were in *Effigie*; neither will such *sacramental* Shedding answer St. Paul's meaning, where he says, that *without shedding of Blood there is no Remission* &c. Again, it is said, Christ appeared *to put away Sin by the SACRIFICE of HIMSELF: And as it is appointed unto Men ONCE TO DIE*—So Christ was *ONCE OFFERED to bear the Sins of many, &c.*^h Where it is plain, that he was to put away Sin by *sacrificing himself*, and that, *by dying*; as appears by the Similitude immediately following; *As it is appointed unto Men once to die*, so Christ was *once offered*, viz. in his *Death*: Otherwise the Parallel will not answer. It is in vain to say, that the *Offering* was *previous* to his *bearing* our Sins: For, the Prophet *Isaiah* expounds his *making his Soul an Offering for Sin*, by his *pouring out his Soul unto Death*ⁱ. So that his being *offered to bear*, must mean, that he was offered *on the Cross*, where he was to pour out his Soul, that upon the *same Cross* he might *bear* our Sins, &c.

More might be added, but I forbear to proceed farther in so plain a Point, so firmly grounded on *Scripture*, and so fully establish'd by *Antiquity, Universality and Consent*; *Consent* of the Christian Churches from the Beginning, down to this Day.

4. I

^f Heb. xiii. 12. x. 29. ix. 12, 13, 14.

^g Heb. ix. 22.

^h Heb. ix. 27, 28.

ⁱ Isa. liii. 10, 12.

4. It was going great Lengths, to say, "I must humbly declare my Opinion, that it is impossible to establish the Doctrine of Christ's Body and Blood being a *real Sacrifice*, by any *other* Arguments but those by which we prove the *Eucharist* to have been instituted a *Sacrifice* by our blessed Saviour ^k. Whatever might be the Fate of this particular, much *disputed* Notion of the Eucharistick Sacrifice, one Thing is certain, and will be readily allowed by every considerate Man, that the *general* and *unquestionable* Doctrine of the *real Sacrifice*, ought never to be put upon a Level with it: Neither ought it to have been so much as suggested, that there is any Ground for so strange a Comparison. It was obliging *Socinians* too far, to raise any Doubt or Question about the Certainty of the *Sacrifice of the Cross*: But to throw out broad Innuendos besides, that it stands upon *no better*, or *no other* Foundation, than the *material* Sacrifice, the material and *expiatory* Sacrifice of the Eucharist; what is it but betraying the *Christian* Cause into the Hands of the Adversaries? For, if they may reasonably urge (or cannot reasonably be confuted, if they do urge) that such *material* and *expiatory* Sacrifice is a *Novelty* of Yesterday, scarce thought on before the *dark* Ages of Superstition, which made use of *material* Incense for like Purposes; scarce ever seriously maintained by any of the *West*, before the

G XVIth

^k *Johnson, Sac. Laws, Pref. p. 54. Unbl. Sacrif. part ii. Pref. 1, 2.*

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XVIth Century, and then only by the *Ronists*; never admitted, in either part, by *Prostants* before the XVIIth Century, nor th by many of them; never taught (as now taug before the XVIIIth Century, and then by single Writer only, for some Time: I say, the *Socinians* may reasonably urge the *Premi* the Conclusion which they aim at, is gi them into their Hands: And so at length t indiscreet Zeal for an *imaginary* Sacrifice of Eucharist (not capable of *Support*) can se only to perplex, darken, or destroy the *real* of the Cross¹.

I thought to go on to *Two Chapters* further pointing out more *Excesses* and *Inconsisten* of the new Scheme. There is one wh particularly deserved to be mentioned; precarious Consequence drawn from our Lo supposed Sacrifice in the *first* Eucharist, *our* Sacrifice in the rest, built only upon t that *we are to do what Christ did*^m: Argument, which if it proves any thi proves that we are to do *all that Christ is j posed to have done* by way of Sacrifice; that to sacrifice his *sacramental* Body, and his *na* *ral* also, (which is *absurd*) or else to sacri

¹ The chief Advocate for the *new* System says, "It i
" small *Satisfaction* to me, that the Sacrifice of the *Euch*
" and the *personal* Sacrifice of Christ, do rest upon the
" Foundation, and stand or fall together. *Johnson*, Unbl.
part ii. Pref. p. 1, 2. To which it is sufficient to say, *Go*
bid! The *personal* Sacrifice of Christ stands upon the *Re*
Agas: The other (in his Sense of it) is built upon the *Sa*
^m *Johnson*, Unbl. Sacrif. part i. p. 50, 91. *Alias*, 51, 94
Johnson, part ii. p. 10.

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ourselves under Symbols, as our Lord sacrificed *Himself*, which will not serve the Purpose of the *material* Scheme. One way, the Argument proves *too much*, and the other way *too little*; and so neither way will it answer the End designed. I am aware, that some will tell us, what the Argument *shall prove*, and what it *shall not prove*ⁿ. But who will give a Disputant leave to draw Consequences *arbitrarily*, not regulated by the *Premises*, but by an *Hypothesis*, which itself wants to be regulated by *Reason* and *Truth*?

I have not here room to enter farther into this Matter: These Papers are already drawn out into a Length beyond what I at first suspected. I hope, my Readers will excuse my stopping short in this IVth Chapter, and saving both myself and them the Trouble (perhaps *unnecessary* Trouble) of Two more. It is of use in any controverted Points, to observe what *Exit* they are found to have, when pursued to

G 2

the

ⁿ *Johnson*, part i. p. 96, 122. *Alias*, 99, 126.

Dr. *Brett* on Liturgies, p. 135. *N. B.* The Sum of what is pleaded on that Side, when carefully examined, will be found to amount only to this: We are to *do what Christ did*, so far as *serves* the *new System*: But we are *not to do what Christ did*, so far as *diserves* it. *Do this*, shall be an *Argument*, when and where it makes for it: *Do this*, shall be *no Argument*, when or where it makes against it. It is observable, that the words *this do*, in the Institution, come after the words, *take, eat, this is my Body*, and therefore manifestly relate, not merely to the *sacerdotal* Ministration, but to the *whole Action*, or *Actions* both of Priest and People. The *blessing*, the *breaking*, the *pouring out*, the *distributing*, the *receiving*, the *eating*, and the *drinking*, are all comprehended in the words, *this do*. All those Actions are *showing forth the Lord's Death*, (1 Cor. xi. 26.) for a *Remembrance*, or *Memorial* of him.

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the utmost. There were sufficient Reasons, against a *material* Sacrifice, considered in its best Light, as purely *Gratulatory*, or *charistical*: And there were more and stronger Reasons, against the same considered as *expiatory*, *propitiatory*; Reasons, I mean, from *Scripture* and *Antiquity*, and from the *Nature of Things*. But the Managers for the *material* Cause now lately furnished us with a *new* Argument against it, by shewing us, that after all that can be done for it, it has really *no Exit*, or as it is *worse* than *none*; while it terminates in various *Inconsistencies*, and *Incongruities*; and is not only so, but is contradictory also to the *Doctrine*, particularly, to the *momentous Doctrine* of the *Sacrifice* of the *Cross*.





A brief *Analysis* of Mr. *Johnson's* System, shewing what it is, and by what Steps he might be led into it.

1. **T**HE first Thing in *Intention*, last in *Execution*, was to prove, that the Gospel-Ministers are *proper Priests*.

2. *Proper Priests* must have a *proper Sacrifice*: Therefore some *Medium* was to be thought on, to prove a *proper Sacrifice*, particularly in the *Eucharist*.

3. A prevailing Notion, or vulgar Prejudice had spread among many, for a Century or more, that no Sacrifice could be *proper*, but a *material* one: Therefore Pains were to be taken to prove the *Eucharist* a *material Sacrifice*.

4. But as material Sacrifice carried no Appearance of *Dignity* in it, looking too *low* and *mean* for an *evangelical Priesthood* to stand upon; therefore ways and means were to be used to raise some Esteem of it: *Spiritual Sacrifice* was to be *depreciated*, and *material* to be *magnified*. Hence, as it seems, arose the Thought of enriching the *Elements* with the *Spirit*; borrowing from the *sacramental Part* of the *Eucharist*,

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to augment and advance the *sacrificial*. And now the Scheme appeared with a better Face.

5. Nevertheless, if our Lord in the *original* Eucharist did not sacrifice the *Elements*, it could not reasonably be supposed that we do it now, and so Things would not tally : Therefore it was found necessary to assert, that he also *sacrificed* the *Elements*, as his *sacramental Body*; and thereupon *Reasons* and *Authorities* were to be searched out for that Purpose.

6. Still there was a weighty Objection remaining, *viz.* that Scripture speaks often of Christ's offering *Himself*, but never once of his offering in Sacrifice the *Symbols* : To remove which Difficulty, it was thought best to say, that he offered *Himself* in the Eucharist, but by and with the Symbols. An After-thought, and not well comporting with former Parts of the Scheme.

7. But there was still another Difficulty, a very great one ; namely, that our Lord, according to the Accounts of the New Testament, sacrificed himself but *once* : Therefore, either he did it not *in the Eucharist*, or not *upon the Cross*. To remove this Difficulty, it seems to have been resolved, to give up the *Sacrifice of the Cross*, and to retain only the *Sacrifice of the Eucharist* : And so the Scheme was compleat.

Having thus given a Sketch of the System in the *Analytical* way, it may now be easy to throw it into the *Synthetick*, thus :

1. Christ our Lord made a *personal* Sacrifice of himself *once* ; either in the Eucharist, or on the Cross.

2. It

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2. It cannot be proved to have been *on the Cross*, but there are divers Reasons against the Supposition; therefore it must have been *in the Eucharist*.

3. He sacrificed himself in the Eucharist, under *Symbols*, sacrificing the *Symbols* together with *Himself*: Otherwise we could have no Pretence now for sacrificing the same *Symbols*.

4. The Christian Church, after his Example, sacrifices the *Symbols*, but not *Him*.

5. Therefore the Church has a *material* Sacrifice.

6. Therefore the Church offers a *proper* Sacrifice.

7. Therefore the Gospel-ministers are *proper* Priests, *sacrificing* Priests: which was to be proved.

Now, my humble Opinion upon the Whole is, that if the learned Author had taken *spiritual* Sacrifice for his *Medium*, instead of *Material*, he might not only have avoided many Perplexities, and no small Number of Mistakes, but might also have come at his *main Point* justly and regularly, in conformity with *Scripture* and *Antiquity*. He might have proved that Christian Ministers are *Priests* in as high and as proper a Sense as any before them have been (*Christ* only excepted) authorized to stand and *minister between God and his People*, and to *bless in God's Name*, and to execute all other *sacerdotal* Functions, but in a more *spiritual* and

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deeds) *make an Atonement for Sin*: A true and a proper Expression, understanding *Atonement* in a qualified Sense. But who would say, that *Money* makes an Atonement? By *Bounty and Charity* God is *appeased*: The Proposition is true, and the Expression proper. But can we say, that by *Silver* and *Gold* God is *appeased*? No certainly. And why cannot we? Because it would be *confounding* Ideas: For, even in common Language, expressive of the common Ideas, the *Service* is the Gift to God, not the *material* Thing.

2. There is in the Eucharist, a presenting to God (*virtually* at least) an *Acknowledgment* of God's being *Creator* and *Giver* of all good Things; as *Irenæus* intimates ^b. *Tertullian* extends it to *Both* Sacraments ^c; inasmuch as the religious Use of *Water* in Baptism, carries in it a *tacite* Acknowledgment that *Water* is a *Creature* of God.

3. There is also a presenting of the Elements to God, for *Consecration*: Which is common to *Both* Sacraments. For, in *Baptism*, the Waters are so *presented*, and for the same or like *spiritual* Purposes.

II. Of the *Post-Oblation*.

The *Post-Oblation*, otherwise called *Commemoration*, may likewise be considered under *three Views*, or as containing *three Parts*.

I. The

^b *Iren.* L. iv. c. xviii. p. 251.

^c *Tertull.* contr. Marc. L. i. c. xiv. xxiii.

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1. The first is, The *offering to View*, viz. of God, Angels and Men, under certain *Symbols*, the *Death*, *Passion*, or *Sacrifice* of Christ. We do the *like* (not precisely the *same*) in Baptism also: For, there we *represent* and *commemorate* mentally, vocally, and manually, (in *Mind*, and by *Mouth*, and by significant *Actions*) the *Death* and *Burial* of Christ our Lord.

2. The second is, the *offering*, as it were, to *divine Consideration*, with our *Praises* and *Thanksgivings*, Christ and his *Sacrifice*, pleading the *Merit* of it, in behalf of ourselves and others. We do something near a-kin to this in *Baptism* likewise, pleading the *same Sacrifice* of Atonement, with the *Merits* thereof, in behalf of the Persons baptized; offering the *same* to *divine Consideration*.

3. The third is, the offering up Christ's *mystical Body*, the Church, or *ourselves* a part of it^d, as an holy, lively, reasonable *Sacrifice* unto

^d *Fulgentius's* Doctrine on this Head is well worth the noting, as making the *Church* to be the *Sacrifice* offered, and likewise as interpreting the *Illapse* of the *Spirit*, conformably, of the *Spirit's* sanctifying that *mystical Body*, viz. The *Church*. He flourished about 510, and is of greater Antiquity and Authority than most of the *Greek*, *Latin*, or *Oriental Liturgies* now extant.

Cum ergo sancti Spiritus ad sanctificandum totius ecclesiæ Sacrificium postulatur Adventus, nihil aliud postulari mihi videtur, nisi ut per Gratiam salutarem in Corpore Christi (quod est Ecclesiæ) caritatis unitas jugiter indisperta servetur. — Dum itaque Ecclesiæ Spiritum sanctum sibi constitutus postulat mitti, donum sibi caritatis & unanimittatis postulat a Deo conferri. Quando autem congruentius, quam ad consecrandum Sacrificium Corporis Christi sancta Ecclesiæ (quæ est Corpus Christi) spiritus sancti de poscat Adventum, quæ ipsum caput suum secundum carnem de spiritus sancta noverit natum? — Hoc ergo factum est caritate divina, ut ex ipso spiritu corpus illius esset renatum, de quo ipsum caput est natum. — Hæc itaque spiritualis ædificatio Cor-

Hæc

poris

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unto God : A Sacrifice represented by the outward *Signs*, and conveyed, as it were, under the *Symbols* of Bread and Wine.

This third Article of the *Post-Oblation* is seen also in *Baptism* : For, we are therein supposed to be *dedicated, consecrated, devoted*, thro' Christ to God. On which Account Baptism has been look'd upon as a kind of *Sacrifice* among the Antients^c.

Nevertheless, the Sacrament of the Eucharist has more particularly obtained the Name of *Sacrifice* : Partly, on Account of the *Offering* to Church and Poor in the *Ante-Oblation* which are *peculiar* to that Sacrament ; and partly, on Account of the commemorated *Sacrifice* in the *Post-Oblation*. For, tho' Baptism commemorates the *Death* and *Burial*, and in directl

poris Christi, quæ sit in caritate, (cum scilicet secundum B. Peti Sermonem, Lapides vivi ædificantur in domum spiritalem, i sacerdotium sanctum, offerentes spirituales Hostias, acceptabile Deo per Jesum Christum) nunquam opportunius petitur, quæ cum ab ipso Christi corpore, quod est Ecclesia, in Sacramento panis & calicis ipsum Christi corpus & sanguis offertur. Calicem enim quem bibimus, &c. 1 Cor. x. 16, 17. Fulgent. ad Monim Lib. ii. p. 34, 35, 36, 37. Edit. Paris, conf. Fragment. p. 641.

• Cum venis ad Gratiâ Baptismi, vitulum obtulisti, quia i mortem Christi baptizaris. *Origen. in Levit. Hom. ii. p. 19; Ed. Bened.*

Holocausto dominicæ passionis, quod eo tempore offert qui que pro peccatis suis, quo ejusdem passionis fide *dedicatur*, Christianorum Fidelium nomine *baptizatus* imbuitur. *Augusti ad Rom. Expof. c. xix. p. 937. Ed Bened.*

Ipse homo, Dei nomini consecratus, & Deo devotus, in quantum mundo moritur ut Deo vivat, *Sacrificium est. Augusti de civit. Dei. L. x. c. vi. p. 242.*

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directly the *grand Sacrifice*; yet it does not so precisely, formally, and directly represent, or commemorate the *Sacrifice of the Cross*, as the Eucharist does.

F I N I S.

E R R A T A.

- P. 4. line 16. read *from the want*
- P. 9. l. 12. read *Subtilties*,
- P. 19 last line, read *calling*
- P. 26. line 32. read *Polan* :

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2.
*The Sacramental Part of the Eucharist
explain'd,*

IN A
CHARGE
Delivered in part to the
CLERGY
OF
MIDDLESEX,

At the *Easter-Visitation* 1739.

By DANIEL WATERLAND, D.D.
Archdeacon of *Middlesex*, and Chaplain in ordinary
to His MAJESTY.

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MDCCLXXXIX.







verend Brethren,

IN a former Discourse,^a upon the like Occasion, I endeavoured to explain the *Sacrificial* Part of the Eucharist more minutely than I had before done, for the removing of Scruples, and the clearing of Mistakes. I would now do something of like Kind with respect to the *Sacramental* Part of the same, so far as it appears affected by the *Sacrificial*; that so Both may aptly suit with each other, and hang together. As Truth is uniform, so notions of one Part will of Course tend to the just Ideas of the other Part also: And as the one is apt to lead to Error, so any erroneous notions there, will naturally bring in erroneous Positions here.

A 2

It

*Christian Sacrifice explained. In a Charge to the
r-Clergy, April 20. 1738.*

4 *The Sacramental Part*

It is Matter of Fact, that for the Sake of advancing a *new* Kind of Sacrifice, *new* Doctrines have been offer'd, time after time, with regard even to the *Sacramental Part* of the Eucharist Which in Truth is as much *superior* to the *Sacrificial*, as *God's* Part in That Holy Rite is superior to *Man's*; and which therefore calls for our more especial Caution and Circumspection

Great Strefs has, by some amongst us since 1702, been laid upon the *Invocation* and *Illap* of the *Holy Ghost* upon the Elements; not barely to make them *sacred* Signs and Pledges, & *exhibitive* Symbols of Christ's Body and Blood to every *faithful* Communicant (which might reasonably be admitted) but even to make them the *very Body*, or *verily* the *Body* of Christ Not the *natural* Body, but Another true Body called a *Spiritual Body*, consisting, as is presumed, of Elements changed in their *inward* Qualities, and *replenished* either with the Holy Spirit Himself, or with the *Graces*, or *Virtue* or *Energies* of the Spirit^b; supposed to be *intrinsic*

^b Spiritu Sancto, Qui ad Invocationem Sacerdotis descendens, panem sanctificat, & omni divina ac vivifica virtute corporis & sanguinis Christi eundem replet.—— Ita ut Eucharistia duabus constet rebus, *terrena*, quæ est materia panis, & *cælestis* quæ est *Gratia* ac *Virtus* Spiritus Sancti *pani* indita.—— Divina illius virtus & *Gratia* *pani* *communicata* ac *inhærens*, uti jam paucis probabo. *Græcè*. Ad *Irenæum*, L. iv. c. 34. p. 327, 32

In the same Year, Dr. *Allix*, who saw deeper, condemned those Notions, in very plain Terms, while speaking of the modern *Greeks*, whose Tenets those are.

Ad tales autem *miraculosos* effectus, quos jactant tam *Græci* quam *Latini*, credendos, Aliquid nobis videtur deesse, *scilicet* Christi

of the Eucharist explained. 5

trinfick to them, *inherent* in them, permanent with them, and *received* both by *worthy* and *unworthy* Communicants. It is said, that The " Holy Spirit being invited and called down " by the Prayer of the Priest (according to the " Ancients) descended upon the Bread and " Wine on the Altar, and *enriched* them with " all the *Virtues* and *Graces* with which the " *personal* Body and Blood of Christ did abound, " and so made them in this, and perhaps in a " yet more mysterious and incomprehensible " Manner, to be *verily the Body and Blood* of " Christ ; as the Holy Ghost did formerly " come upon the Blessed Virgin, and *formed* " in her Womb the *personal* Body and Blood " of Christ.^c That the consecrated Symbols " are sanctified, and *altered*, if not in their " *Substance*, yet in their *internal* Qualities, " — and that the Eucharistical Symbols " *themselves* are *verily* made, in a mysterious " Manner, The *Body* and *Blood* of our cruci- " fied Saviour.^d That This Sacramental Flesh " and Blood of Christ is taken by a *corporeal* " eating and drinking of the *unworthy*, as well " as *worthy* Communicants: Of These, name-

A 3 " ly,

Christi Promissio, aut mandatum. De his Miraculis Fama orta videtur ex absurda quadam credulitate, Spiritum Sanctum in elementorum naturam, supernaturalem quandam vim infundere. — *Allix*. in notis ad Nectarium, p. 429. N. B. The Question of *inherent Virtues* had been thoroughly discussed by the best-learned Protestants, and the Notion generally exploded, here and abroad, long before Dr. Grabe undertook (inadvertently perhaps, or however unadvisedly) to revive it. ^e

^c Grabe's Defence of the Greek Church, p. 88.

^d Grabe, *ibid.* 75, 87. Conf. p. 20, 35, 90, 91.

* Grabeum, cum
ingenium novare
et portendaturum
a rationum terax,
: mihi ignotum.
Voxlagi observi
miscellan. p. 17

hec Verbum id dissimulamus, ipsum, antequam
ad Anglos abiret, ad Ecclesiam Romanam transire
bravino voluisse, et quidem hanc præcipue ob-
rationem, quod crederet, successionem episcopatus
ministrumque Apostolici in ea sola inveniri.
Usserus. p. 500.

6 *The Sacramental Part*

“ ly, to their Justification and eternal Salvation
 “ both of Flesh and Spirit; but of *Those* to
 “ their Condemnation and Destruction of Soul
 “ and Body ^e.”

Whoever looks into *Scripture*, or genuine
Antiquity, will there find but very little Ground
 or Colour for These or the like Speculations;
 which appear rather to have been borrowed
 from *Damascen* of the Eighth Century, or
 from the more *modern* Greeks, or the *Pseudo-*
primitive Liturgies. There was indeed, as
 early as the *Second* Century, some mention
 made of the *Descent* of the *Holy Ghost* in Bap-
 tism ^f: And there was also a prevailing Notion
 of some *Concurrence* of the Holy Spirit with
Water, to the *Conception* and *Birth* of a Chri-
 stian; which *Concurrence*, by way of Illu-
 stration, or to render the Idea of it more lively
 and affecting, was sometimes compared to a
Conjugal Union.^g But it was never understood,
 that such *Similitudes* were to be scann'd with a
 scrupulous Exactness; or that every affecting,
 or

^e *Grabe*, *ibid.* p. 87.

N. B. The *Leipsick* Acts, in their Censure upon That Pos-
 tumous Piece, first published in 1721, have left This Note:

Ex his verò patet, quod licet in Articulo de Coena, alienam
 Pontificiorum *Transubstantiatione* Sententiam habuerit *Grabius*,
 tamen in eodem ab *Anglicana* etiam——*Ecclesia* haud parum
 discrepaverit. *AB. Lips.* p. 281. A. D. 1722.

^f See my *Review*, p. 381, 398.

^g *Tertullian.* de Baptismo. *Cbrysoftom.* in Ephes. Hom. xx.
 p. 147. *Leo I.* Serm. 23, 24. p. 155, 160. *Quenell.* *Pseud-*
Ambros. de Myst. c. 59. p. 243. See more Testimonies in *Voss-*
ius, opp. Tom. vi. p. 233, 274. Compare *Albertinus*, p. 465,
 466. and my *Appendix*, p. 12, 13.

7

7

7

formed

^k *Sacramenta continere Gratia*

¹ See *Review*, p. 398, &c.

4480. de S. Viet. Tom. iii. de Sacramentis. par. IX. c. 1. p. 408

Fact: Color: 1

formed for himself a Body in the Womb.^m S little Foundation is there, within the three *fir* and *purest* Ages, for the pretended *Similitude* between the *Holy Ghost's* forming the *natural Bo* in the Womb, and his forming the *spiritual Bo* in the Eucharist. The *Similitude* made use of as anciently with respect to the Eucharist, was th of the *Incarnation*,ⁿ intended only in a confu general Way, and not for any rigorous Exaé nefs.^a For, like as our Lord, in his Incarnat on, made and fitted for Himself a *natural Bo* to dwell in ; so, in regard to the Eucharist, H has appointed and fitted for Himself a *symbol cal Body* to concur with, in the distributing h Graces and Blessings to the *faithful* Receiver. As to the *Third Person*, his more immedia *Presence* and *Energy* was by the Ancients a sign'd to *Baptism*, correspondently to the F gure of the *conjugal Union*, as before hintec While to the *Eucharist* was assign'd the mo immediate *Presence* and *Energy* of the *Logos* as the Figure of the *Incarnation*, made use

^m *Hermas*, Lib. iii. Simil. 5.

Justin. Apol. 1. p. 54. Dial. 354.

Irenæus, L. v. c. 1. p. 293.

Clem. Alex. p. 654.

Tertullian, contr. Prax. c. 26. de carn. Christi, p. 18.

Hippolytus, contr. Noet. c. iv. p. 9. c. xvii. p. 18.

Novatian, c. 24. xxi.

Cyprian, de Idol. vanit. p. 228.

LaBant. L. iv. c. 12.

Hilarius, de Trin. 1011, 1044, 1047.

Gregorius Batiscus, apud *Ambros.* Tom. ii. p. 354, 356.

^a *Justin*. Apol. 96. Dial. p. 290. Compare my *Doâris Use*, &c. p. 25, 26. and *Revisio*, p. 220. and *Albertinus*, p. 25 664.

ἀντὶ τοῦτο καὶ τὸ πῶμα ἐκείνο ἡγάπησεν τὸ πνεῦμα, ὡς
ἡμεῖς εὐαγγελίζομεν διὰ τοῦ ἁγίου πνεύματος ἐν ἡμῖν. *Chrys.*
1. Cor. Rom. 24. p. 213.

of the Eucharist explained. 9

in that Case, justly required. It would be a Kind of *Solecism* in ancient Language, to speak of the Holy Ghost in this Matter, as some late Writers have done; because it would be confounding the *Analogy* which the truly ancient Doctors went upon, in their Doctrine of the two Sacraments. The very learned and judicious Bishop Bull gives a reasonable Account of what was taught concerning the *Eucharist*, in the early Days of *Justin* and *Irenæus*.

“ By or upon the Sacerdotal Benediction,
 “ The Spirit of Christ, or a divine Virtue from
 “ Christ, descends upon the Elements, and ac-
 “ companies them to all worthy Communicants:
 “ And therefore they are said to be and are,
 “ The Body and Blood of Christ, the same Di-
 “ vinity which is hypostatically united to the
 “ Body of Christ in Heaven, being virtually
 “ united to the Elements of Bread and Wine.”
 Here it is observable, that by Spirit of Christ, the an-
 Bishop Bull could not mean the Third Person, but the Logos^p, which only is hypostatically
 united to the Humanity of Christ; and that

That

° Bull's Answer to the Bishop of Meaux, p 21, 22. How different Bishop Bull's Account is from Dr. Grabe's in his Notes on *Irenæus*, will be obvious to every one who will be at the pains to compare them: Tho' at the same time Bishop Bull very respectfully refers to Dr. Grabe (p. 23.) for clearing the Point against the *Romanists*.

° How common and familiar such Use of the Name Spirit or Holy Spirit, anciently was, may be understood from the Interpretation of *Luke* i. 35. as before mentioned; and from the Testimonies collected to that purpose by learned Men.

Grotius in *Marc.* ii. 8.

Bull. Defens. Fid. Nic. c. ii. §. 5.

Constant. in *Hilar.* præfat. p. 19.

That *Spirit* is not said to *reside* in the Elements, but to *accompany* them, and to the *worthy* only: So that the *virtual Union* can amount only to an Union of *Concurrence* (not of *Infusion*, or *Inherence*) whereby Christ is conceived to *concur* with the Elements, in the *due Use* of them, to produce the Effects in *Persons* fitly disposed. All which is true and ancient Doctrine.

In the Fourth Century, some *Illapse* of the *Third Person* upon the Elements, was commonly taught, and that justly, provided it be but as justly understood. Not so as to make the Sacramental Body a *Compound* of Element and Spirit, after the Way of the *Modern Greeks*; nor so as to make the *Third Person* the proper *Food* of the Eucharist, or the *Res Sacramenti*, for the *Logos* was always considered as the *Food* there spiritually given and received:¹ Yea it was the *incarnate Logos*,² and therein stands our *mystical Union* with Christ as improved and strengthened in that Sacrament. But the Work of the Holy Ghost upon the Elements, was to translate or change them from *common* to *sacred*, from *Elements*

The Illapse of
the Second per:
son: and proved for
the wife:

Sacerdotes quoque
qui dant Baptis-
mum, et ad Eucha-
ristiam commu-
nicantem. Aven-
tum, faciunt osten-
dum chrismatibus,
manum imponunt.

Hieron. in So-
phron. iii. p. 1673.
Certe adde Domi-
num Jesum, in no-
calum precibus so-
cietatem. Plinius Arabi-
de et qui myst. vii
iniquam. C. v. Deo lib: missal: Galat. in Plinio. 389
This relates to Pap-
alism.

The whole Trinity
sometimes invoked. vid:
Justin. Apol. 96. Cyril: myst.
Aug. s. 7. p. 208. Conf:
Irenaeus. 384. 385. 386.

¹ Irenaeus, L. iv. c. 38. p. 284.

Clemens Alex. 123, 125, 126, 177, 178.

² Tertullian de Orat. c. vi. De Resurr. carn. c. 38.

Origen in Levit. Hom. xvi. p. 266. In Matt. p. 254.

Novat. c. xiv, xvi.

Hilarius de Trin. L. viii. p. 954.

Nazianzen, Orat. iii. p. 70.

³ Tertullian de Resurr. carn. c. 37.

Origen in Matt. p. 254.

Augustin in Psal. xxxiii. p. 211. cxx. p. 1381.

Compare Jewel's Answer to Hard. Art. viii. p. 293.

And Albertinus, p. 341, 753, 766.

Comp. prop. c. 96. in Sacramentis participantes, veris carne vesit
becimur, cum inter tantum per legem facta vivificatio
descendat. sic nec ipsam carnem proprie sumimus, sed
in ione suscitatio sub Sacramento nobis communicata
Sacramentis. contr. 97. p. 196.

1. Papaveria + Holz
Gh. transversal
elementu. -

[illegible]

¹ Accedat verbum ad elementum, & fit Sacramentum. *Augustin* in Johann. Tract. 80.

consecratio nullam partem eius participationem inducit a
ut ex hoc fiat per eam Sacramentum: sed deinde facit
mentum, digna accipientibus facit, ut Spiritualiter eum
percipiat, id est, ut Spirituali eius virtuti communicet
et spiritus dei participans existat. nec hinc veritate
quod Patres saepe dixerunt agere appellant. sed non enim
intelligunt eam esse panis virtutem, aut panis ineffabilem
eum panem simul accipitur, ab eo qui digna eam accipit
Talonius. p. 129.

St. Basil's Speech
on the Sacrament
of the Eucharist

The Sacramental Part

undoubted Monuments of Catholick V within the first six Centuries.^t ^a

So long as *Symbolical* Language was v member'd, and rightly understood, and knew how to distinguish between Figure Verity, between Signs and Things: Wh Care and Judgment was made use of, to pret the *literal* Expressions of Scripture a thers *literally*, and *figurative* Expressic cording to the *Figure*: I say, while these' were so, there could be no room for ima any *Change* in the Elements, either as to *stance* or *internal* Qualities, nor for sup that our Lord's Words, *This is my Bod*, to be otherwise interpreted than those 1 Words of the Apostle, *That Rock was* 1 For, as the Word *Christ*, which is the *cate* in one Proposition, is to be *literally* stood, and the *Trope* lies in the Verb *wo* for *signify* or *exhibitively* signify; Word *Body*, which is the *predicate* in th

The outward
as to relative
it, belongs to
it, but the
change to
it only.

St. Basil's Speech p. 358. Compare Jewel's def. of Apol. Part ii. p. 243, 244.

Albertinus, p. 425, 509. 7

Cofin. Histor. Transubst. p. 109, 113, 124.

Covel. Account of Gr. Church, p. 47, 53, &c. 67

^a 1 Cor. x. 4. Solet autem Res quæ significat, ejus mine quam significat nuncupari. Hinc est quod dicitur *Petra erat Christus*. Non enim dixit, *Petra significat*, quam Hoc esset; quod utique per *substantiam* Hoc non erat *significationem*. Sic & *Sanguis*, quoniam Animam figurat Sacramentis, *Anima* dictus est. *Augustin* in Levit. Q. 5 Tom. iii. Conf. epist. 98. ad Bonifac. p. 268. Tom. my Review, ch. vii. p. 199—225. 250

Sacramentorum enim natura & usitata loquendi ratio videtur, ut *Symbolis* non solum nomina, sed et eorum effectus, imo effecta tribuantur. Cofin. Histor. Transubst. p.

of the Eucharist explained. 13

Proposition, is to be literally interpreted of the *natural* or *personal* Body of Christ, and the *Trope* lies in the Verb *is*,^w put for *represents*, or exhibitively signifies. And as it would not be right to say that the *Rock* was ~~literally~~ a *spiritual Christ*, distinct from the *real Christ*, making *two Christs*; so neither can it be right to say or conceive that the *Bread* in the Eucharist is a *spiritual Body* of Christ, making *two true Bodies* of Christ. But as the *Rock* was a *Symbol* of the one true Christ, so is the sacramental Bread a *Symbol* exhibitiv of the one true Body of Christ, viz. the *natural* or *personal* Body, given and received in the Eucharist: I say, given and received *spiritually*, but *truly* and *really*; and the more *truly*, because *spiritually*, as the *spiritual* Sense, and not the *literal*, is the *true* Sense.^z

a. The doctrine of eating spiritual was preserved in Doct. 10. be opp. p. 1567. 1571. 1571. 1583. 1626

The *ancient* Notion of this Matter might easily be cleared from *Father to Father*, thro' the earlier Centuries; and, I presume, I have competently done it elsewhere.^y Therefore I shall here content myself with a single Passage of *Macarius*, of the Fourth Century, which very briefly, but fully expresses what all the rest mean.

^w See this proved at large in *Chamier's* Panstrat. Tom. iv. p. 528, 529, &c. *Albertinus*, p. 525, 526, 686. *Jewel's* Def. of Apol. p. 209. Answ. to Hard. p. 238, 239, 255, 267. *Spalatenfis*, L. v. c. 6. n. 73, 169. *Cosin's* Histor. Transubstant. p. 10, 24, 30, 41, 43, 44. Compare my *Review*, p. 162, 163, 231, 249, 250.

^z Compare my *Review*, p. 260, 416. *Jewel's* Answ. to Hard. p. 238, 241, 251, 256, 292. *Bilson's* Christian Subject, p. 631.

^y *Review*, ch. vi, and vii.

14 The Sacramental Part

mean. He observes, " that Bread and Wine
" are offer'd in the Church as *Symbols* (or *Anti-types*) of our Lord's *Body* and *Blood*, and
" that they who partake of the *visible* Bread
" do *spiritually* eat the *Flesh* of our Lord.²
He is to be understood of *worthy* partaking; a
Albertinus has shewn,^a and as Reason requires
And when he speaks of the Lord's *Flesh*, H
cannot be understood of any *Spiritual Flesh* lo
cally present in the Eucharist, but of the *natura*
Body and Blood *spiritually* given and received
whereof the Sacramental Body and Blood ar
the *Symbols*, or *Anti-types*, in his Account. Such
was the Doctrine prevailing in his Time, and
three Centuries, at least, longer.^a

But in the Declension of the Seventh Centu
ry, some began to speak very oddly of the Ele
ments, as being literally made, by Consecration
the *very Body* and *Blood* of Christ, not *Image*
or *Anti-types* at all,^b as used to be taught afore
time. From thence we may reasonably dat
all the Confusion and Perplexity which has sinc
so clouded and embarrassed the Theory of Thi
Sacrament.

Wher

² "Ὁν ἐν τῇ ἐκκλησίᾳ προσέβρετο ἄρτος καὶ οἶνον / ἀντίτυπον ἰ
σαρκὸς αὐτοῦ, καὶ αἵματος / καὶ ὅτι εἰ μεταλαμβάνοντες ἐν τῷ σαι
νοῦν αὐτοῦ, πινόμενοι τὴν σάρκα τοῦ κυρίου ἔδισιν. *Macar.*
Homil. xxvii. p. 468. Conf. Albertin. 437, 438, 439.

^a *Albertinus*, p. 440.

^b Yet it has been thought, that while they rejected the Names
of *Figure*, *Type*, and *Image*, they or their Followers admitted
of the Names of *Symbol*, and *Representation*. See *Claude*, B. iv.
c. x. p. 341, 344. Which, if true, shows only how *confused*
those Men were, both in Language and Notion.

καὶ ἔστιν ὁ αἵματος μου. ἀλλὰ τὸ ἐστὶ τὸ σῶμα
καὶ αἷμα μου. [*Theodor. morimur. in Θεσσαλ. αὐ*
*τοῦ ἐν ἰναβ. χηχι. 26. p. 950.] διδόντων ἡμῶν
τοὺς τὴν φάσιν ὅτι τὸ προσκεμένον, ἀλλὰ διὰ τὴν
ἐν ἡμῶν ἐνχαριστίαν, ἐν σαρκα καὶ αἵμα μετα*

at doctrine
referred in y
plish. a Jan.
kurch down
104, or 114
y, as apper
Alfinc, and
Speaks, in h
n family on
ndas
do Spiritually
flice) receive
t) x's Body
trial his blood
we receive
1 with true
f, that nob
l. shuyel
ed. Telle. —
n dit tamen
ban corpore
p. 114 est pro
ne sanguis
? nobis unde
inhabitor cor
no officiar et
in sicut nara
de celo pluit,
nagae de re
luxit. *Elfric*
Wyclifan. 1244. p. 50.
164.

of the Eucharist explained. 15

When *Learning, Language, and Taste* fell to decay, and Men became as much Strangers to the *Sublime* of their Forefathers, as to the *Symbolical Majesty* of the sacred Stile, then came up a lean, dry, sapless Kind of *Theology*, mightily degenerated from the just and elevated Sentiments of former Ages.^c There was a Branch of the *Eutychians*, who in Consequence of their main Principle of a *Confusion* of the two *Natures* of Christ, (making the *human* and *divine* Nature one) thought themselves obliged to maintain, that the *Body* of Christ was, from the very Moment of his Conception, altogether *incorruptible*. From this Error of theirs they had ^{an *Aphthartiste*} the Greek Name of *Aphthartodocetæ*,^d and the ^{*ἀφθάρτισται*.} Latin one of *Incorrupticolæ*, and from one *Gaianus*, a chief Leader amongst them, they had some of them the Name of *Gaianites*. Against those *Gaianites*, one *Anastafius*, (a Monk of Mount *Sinai*, about the Year 680^e.) hap- <sup>680. *οὐδὲν*.
p. 1663.</sup> pened to engage: And amongst other Topicks of Argumentation, he made choice of one drawn from the *Eucharist*. He had learned, or might have learn'd from *Catholick* Teachers, that by the Operation of the Holy Spirit, the Elements are *changed* into the *Body* of Christ, meaning the *Symbolical Body*; that is, changed into *Sacraments*, or *Holy Signs*: And he

^c Literam sequi, & Signa pro Rebus accipere, servilis infirmitas est. *Augustin.* de Doctrin. Christian. L. iii. c. ix. p. 49. = *Carber*,

^d *Ἀφθάρτισται*. Vid. *Damascen.* Hæres. 84. p. 107.

^e Between 677 and 686. *Fabric.* Bibl. Græc. Vol. IX.

p. 313. In the ~~XIII~~ century, arose another dispute, namely, whether the consecrated elements were themselves *corruptible*. So that the very premise on which *Anastafius* built his Argument for the *incorruptible* nature of the *Thing Signified* was disputed. For since our *Lord's Body* was held *incorruptible*, it was now pretended that the *Eucharistical Body* (being the same) was *incorruptible* also. Vid. *Subm. & Sup.* p. 344. & Natural consequence of

16 The Sacramental Part

he had learn'd also, that the worthy Communicants do partake of the *natural* Body of Christ, the *Thing signified*; that is, *spiritually mystically, symbolically*, partake of it. These two Propositions he *confusely* remembred, or rather ignorantly *misunderstood*, and so he blended them Both into this one; that the Element themselves upon Consecration become, not in Signification, but in Reality, the *natural* Body of Christ: Which amounted to saying, that instead of exhibitivè *Signs*, they become the very *Things signified*. Under such Confusion of Thought, he formed his Argument against the

Gaianites in this manner: "The consecrated Elements are no *Types* or *Figures*, but they are the *very Body* and *Blood* of our Lord; and they are *corruptible*, as will appear upon Experiment: Therefore our Lord's Body, before his Resurrection, was also *corruptible*," which was to be proved. To confirm his Notion that the Elements are no *Types* or *Figures*, but the *very Body*, he pleaded, that our Lord, in the Institution, said not, This is the *Figure* [*Anti-type*] of my Body, but *This is my Body*.

Ἡ ὁρῶντες. Ἐπὶ μοι, ὡς ἀγαθὸν αὐτὴν ἡ κοινὴ καὶ δύσιν τὴν παρὰ σῶμα καὶ αἷμα καὶ ἡν ἀποσφύρον ἡ μεταλαμβάνει, σῶμα καὶ αἷμα ἀληθινόν ἐστι χριστῶ, τὸ ὅτι τὸ διδῶν ἡ ψιλὸς ἄρτος ὡς ὁ παρεσκόμην καὶ οἶκον, καὶ ἀντίτυπος ἡ σῶμα καὶ χριστῶ, ὡς ἡ δύσιν τὴν τράγωον ἢ ἰουδαῖοι ἀποσφύροντες. Ὁ Γαλιανίτης μὴ ᾔσχετο ἡμᾶς ἐπὶ τὴν ἀντίτυπον τὴν σῶμα καὶ χριστῶ ἢ ἄλλαν κοινότητα, ἢ ψιλὸν ἄρτον, ἀλλ' αὐτὸ τὸ σῶμα καὶ αἷμα ἀληθινὸν χριστῶ τὸ ὅτι τὸ διδῶν μεταλαμβάνομεν, τὸ παρεσκόμην καὶ ἡν ἀντίτυπον ἐκ τῆς ἀγίας διότητος καὶ ἀπαρξίνης ἡμᾶς

incolum et incorruptum est. Argumentum. ex eo quod significatur esse sacramentum uti aut persona. namque videtur plane obnoxium ut ipsum sacramentum, uti ipsa res cuius est imago. — At illi perant primum eucharistiam, namque exhibent afferunt, esse Antityponem corporis christi, non negant, res ipsa, velint nolint, ostendit.

Galatians. p. 343.

of the Eucharist explained. 17

is my Body &c. An Argument by which he might as easily have proved, that the Rock in the Wilderness was the *very Christ*: For, St. Paul said not that the Rock *signified* Christ, or was a Symbol of Christ; but he declared in express Words, that *That Rock was Christ*^h. It is hard to say, what precise Ideas that Author had of the Sacrament of the Eucharist, or what he really meant; if indeed he went farther than the Sound of Words. *Albertinus* conjectures, from his occasionally mentioning the *Descent* of the *Holy Spirit*, that he conceived the consecrated Elements to become the *very Body*, because the *same Spirit* was imparted to Them; as to the *natural* Body of our Lord; a Notion not falling in with *Transubstantiation*, or *Consubstantiation*, but amounting to some Kind of *Impanation*.ⁱ If so, he may be look'd upon,

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ὁ ὁρῶν δὲ. ἔτοι πρὸς αὐτὸν, καὶ ἔτοις ὁμολογῶν, καὶ τὸ
ἐν αὐτῇ χεῖρ—τὸ πρὸς μὲν ἔστι τὸ σῶμα. — καὶ ἔτοις, τὸ πρὸς
ἐν τῷ ἀντίπτυνον τῷ σῶματι καὶ τῷ αἵματι. *Anastaf.* Ho-
deg. c. 23. p. 349, 350.

N. B. That weak way of reasoning has been since fathered upon several older Writers; as *Origen*, *Magnes*, *Theodorus Heracleotes*, *Theodorus Mopsuestenus*, *Cyrillus Alexandrinus*, and others: But those and the like Passages appear to be all *fictitious*, imposed upon those earlier Writers by some later Greeks. See *Albertinus*, p. 367, 420, 769, 770, &c. 893.

^h 1 Cor. x. 4.

ⁱ Mens ipsius videtur esse, panem & vinum eatenus esse verum Christi Corpus & Sanguinem, quatenus idem Spiritus qui proprio Domini Corpori & Sanguini inest, se Pani & vino similiter communicat: Qui certe Monachi hujus conceptus nihil habet commune cum *Transubstantiatione*, aut *Consubstantiatione*, sed *Impanationis* cujusdam, ab Aliis post clarior expositæ, speciem quandam habet. *Albertin.* p. 906. Conf. *Claude*. B. iv. ch. 9. p. 331—336.

N. B. After that *Transubstantiation* took place many denied that the consecrated Elements were corruptible. This happens in 5th Century, near 480 years after *Anastasinus*. vid. *Guilmard* 1566, l. ii. p. 447.

The Greeks that a
later, *Nicophorus*,
Bartholomæus, *James*,
Marcellus, *Ephraïm*, &
Phylactis, *Malchus*,
Symeon &c. follow
the same Sect. 6.
Plattin. p. 191. 192
And so *Bartholomæus*,
in *Malchus* p. 1626.

according to what appears, as the first *Inven*
the spiritual *Bread-body*, or first *Founder* of
System. But I much question, whether
Notion can claim so early a Date. When
Conception the Author had of the Elements
as made the *very Body* and *Blood* of *Christ*
(so far as we may judge from some Passages
another Work of the same Author, first
lished by Dr. *Allix*, in 1682 ^k.) He did
conceive that the Elements were *enrich'd*,
ther with the *Spirit* Himself, or with the
Gifts of the Spirit: For, he distinguished betwixt
the *Bread from Heaven*, viz. The *Logos*,
to the *worthy* only, and carrying *eternal*
with it, and the *Earth-born Flesh* of *Christ*
viz. the consecrated Elements, common betwixt
worthy and *unworthy*, and having no such
mixture of *eternal Life* annex'd to it,^l in *John*
51. I will not answer for the *Acuteness*, nor
less for the *Soundness* of his Distinction.
He found himself intangled presently, only by
quoting a few Verses farther in the same Chapter

V

* S. *Anastasi Sinaitæ* Anagogicarum contemplationum
Hexameron Liber xii. hætenus desideratus. Lond. 1682.
Fabric. Bibl. Gr. Vol. ix. p. 328.

Ὁ ἐκ τοῦ ἑρανοῦ καταβὰς, οὗτος ἔστιν ὁ θεὸς λόγος. καὶ ἡ
φάγῃ ἐκ τοῦ ἄρτου τέτυκτο, ζήσεται εἰς τὸ αἰῶνα. — ἀλλ' οὐκ ἔστι
φωστὸς βρώσιμος· ἐκ τοῦ ἄρτου τοῦ ἐξ ἑρανοῦ καταβαίνοντος· τοῦ
οὗτος ἔστιν ἔχων ζωὴν αἰώνιον· ἐκ δὲ τῆς σαρκὸς, καὶ τῆς
——— δὴ πῶς μετέχουσιν τῆς μυστηρίων. Οἱ μὲν ἄλλοι ἐκ τῆς
λαβόντες τὸ ἄρτον τὸ καταβαίνοντος αἰνῶν ἐκ τοῦ ἑρανοῦ, τῶν
ἐνοικησάντων καὶ ἐπαλάμψαντες τὸ παραγινῆσαι πάλιν τὸ θεῶν
χειρὶ, οἷον τὰ θεῶν καὶ ἐξ ἑρανοῦ φρονούντες· οἱ δὲ γίνονται καὶ τὸ
φρονούντες, τὸ γινώσκοντες καὶ μόνως σαρκὸς τοῦ χειρὶ μεταλαμβάνοντες
πολυμῶς καὶ ἀναξίως. *Anastasi. Hexamet. L. 12. p. 18.*

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of the Eucharist explained. 19

where *eternal Life* is annex'd to the eating of the *Flesh* and drinking the *Blood*, as well as before to the Manducation of the *Bread from Heaven*, which he had interpreted of the *divine Nature* of Christ. Here he was in Straits, and retired in Confusion, leaving his Readers in the dark; but referring them for Instruction to Men more knowing, and more equal to the Difficulty than he pretended to be: Only, he seem'd to aim at some blind Distinction between the *Earth-born, visible Flesh* ^m which the *unworthy* partake of, and the *mystical Flesh* ⁿ which belong'd to the *worthy* only, and which it was very difficult to make any Sense or Consistency of, upon his Principles. He had discarded *Signs* as such, and had resolved all into the *Things* signified, viz. the *real Flesh and Blood* of Christ: And now, he wanted a Distinction, in order to explain *what* was received by the *unworthy*, and what by the *worthy*, but found none; except it were This, that the *unworthy* received the corruptible *Flesh and Blood* of Christ, separate from his *Divinity*, while the *worthy* received *Both* together. This is all the Sense I can make of his Notion: And I pretend

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ut quoties de corp
creatur iustitias in
sociis corpus Christi
corruptibile
le, cum sanguine
suo paniter corrup-
tibile, et separato
a proprio corpore,
ut effusus est ex
labore ejus in cruce
eo vero nullo modo
credibile videtur,
hoc possibile fa-
ctu non
mirum est potius
not
graculos, istos ne-
deticos doctores,

^m Οὐ δὲ τ' ὁραομένης αὐτῷ [fort. αὐτῷ] σαρκὸς καὶ αἵματος λέ-
γει μετέλαβεν καὶ τὸ ἴδιον, καὶ Σίμων ὁ Μαργαρίτης τὸ σῶμα καὶ τὸ
αἷμα τ' ἐν χειρὶ καὶ τῷ στόματι καὶ τῷ ποτειν. Anastas. ibid. semetipsum impli-
p. 19.

ⁿ Τίς ὅτι ἡ ἀληθὴς θείας τ' μυστικῆς σαρκὸς τῷ χειρὶ, καὶ τῷ
πῶς αὐτῷ χρυσοῦμαι ἀπὸ ῥήτων αἷμα αὐτοῦ, καταλαμβάνομεν τοῖς
ἰσχυρίσιν καὶ γνωστικότησιν, οἷς καὶ μετέλαβεν, p. 19.

: case contradic-
: one's. p. 345.
p. 345. 346.

See the weakness and inconsistency of the notion
fully exposed, in *Salmasius*. p. 345, &c.

ut volunt ex pane, corruptibilem unum sibi obnoxio confici corpus Christi
ingendum, similiter ut in cruce ipse fractus est, et multis aliis
præterea videtur mucoris, putrefactionis, corruptionis
um, quæ non sensit tum corpus Christi. — Unde non solum
vaporibus, sed etiam maxime impium cogitare. non in
ut porro Graculos istos &c. *Salmasius*. p. 345. 346.

not to be *certain* even of this.^o Neither w
I have dwelt so long upon so obscure and u
telligible a Writer, had he not been the *F*
or among the *First* that threw off the old
fictions between the *symbolical* and *true B*
thereby destroying, in a great Measure, the
Idea of a *Sacrament*. Hitherto the *new N*
on of the Elements being made the *real B*
as opposed to *Image* or *Figure*, had been
only for the Support of *true Doctrines* a
other Points. But it is always wrong Policy
say no worfe) to endeavour to support *found*
ctrine by any thing *unsound*, or to defend *T*
by any thing but *Truth*. Error, first or
will infallibly turn on the Side of Error,
cannot naturally serve for any other purp
So it proved in this Case: For, the next 1

• As *Errors* commonly are the *Corruption* of *Truth*, at
tain some of the *original* Features; so one may see in *Anast*
Notion some Resemblances of the *ancient Doctrines*, mis
perverted or misunderstood.

1. He had learn'd that the Spirit makes the *Body*
Christ: He interpreted it of the *natural Body*, instead of
symbolical, viz. the *Sacrament* of the *true Body*.

2. He had learned that the natural Body is *given* and
red: He interpreted it *literally*, instead of *mystically*, or
ritually.

3. He had learn'd that the *natural Body given*, is consi
as *corruptible*, *crucified* and *dead*, and not as *glorified*: Th
retained, and justly.

4. He had learn'd, that *the Flesh profiteth not*, and tha
Unworthy partake not either of the *Logos*, or *Holy Ghost*
that the *Worthy* partake of Both: And those also he appea
have retain'd.

Upon the whole, He blunder'd only in *two* of
Propositions: But these two Mistakes, like the *Flies* in
Ointment, marred the Composition, and corrupted his w
System of the Eucharist.

that This new Doctrine appeared upon the Stage, was in the Service of *Image-worship*, then creeping into the Church. They who opposed That *Innovation*, kept up the ancient Principle with regard to the *Elements* of the Eucharist, as *Symbols, Figures, Images*; pleading, that our Lord had left no visible Image of Himself, his Incarnation, Passion, Sacrifice, &c. but That of the *Eucharist*. In reply to That Plea, the *Innovators* remonstrated against the *Symbolical* Nature of the Eucharist, contending that the consecrated Elements were no *Images, Types, or Figures*, but the *very Body and Blood* of Christ, literally so.

1. *Damasçen*, surnamed *Manſur*, The Father
 of the *modern Greeks*, and their great Oracle,
 was in this Sentiment: A very considerable
 Man otherwise, and worthy of better Times^p.
 He had read the *Fathers*, who were pointed
 against him; which however signified little to a
 Person already embark'd in a wrong Cause: For,
 it is certain, and might be proved by many
 Instances, that Men who have any *Affe-*
ction stronger than their Love of Truth, will
 never want *Evasions* against any Evidence what-
 ever. He pretended that the Ancients had cal-
 led the Elements *Types*, or *Figures*, only be-
 fore Consecration, never after.^q A Plea noto-
 riously false in Fact, as all learned Men know:

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And

^p *Damascen* flourish'd about *A. D.* 740. Died about *A. D.* 756. Vid. *Fabric. Bibl. Græc.* Tom. viii. p. 774.

⁹ *Damascen. de Rect. Fid. L. iv. c. 13. p. 271, 273. Edit. Lequ. Cont. Conc. Nicen. ii. Act. vi. p. 270. Hard.*

¹ See *Albertinus*, p. 904, 907, 911, 912, 915.

Salmasius, de Transilv. cont. Hist. p. 339. ¹⁷⁰⁸
339. xc. Simon. not. in Caen: Philoceph. p. 230.
Præf. in Greca. Gram. p. 140.

And had he said just the Reverse, viz. that the Fathers had *never* so called them *before* Consecration, but *always after*, he had come much nearer to the Truth. The Elements, before they are consecrated, are *common* Things: And it is their *Consecration* only that renders them *Figures, Signs, Symbols, Sacraments*. To pretend therefore that they are Signs or Symbols *before* Consecration, is making them *Sacraments* before they are *Sacraments*, and carries a Contradiction in the very Terms.⁴ If the *Fathers* have ever so called them, which is questioned, it could amount only to some Chance-expression, contrary to their customary Language, and to be accounted for by the *Figure* called a *Prolepsis*, as done by way of *Anticipation*.

However, *Damascen* persisted in his Error, that the consecrated Elements are no *Type*, or *Figure*, but the very *deified Body of our Lord* ^a.

If you ask, who makes them so? He sometimes tells you, The *Second* Person does it, like as He *formed* for Himself a personal Body in the Womb:^t And sometimes he says, that the *Third* Person does it, like as He also, overshadowing the Virgin, *formed* the same Body in the Womb.^u Thus he drew together the two Constructions of *Luke* i. 35. one prevailing

2nd. 4th
p 335.
u.s. p. 341.

u.s. p. 341.

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1. *Explain the importance of the following factors in the development of a country's economy:*

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ing principally before the Fourth Century^w, and the other after:^x And he reconciled the two Positions handsomly enough, by observing, that the *Second* Person operates by the *Third*.

But still he was well aware, that whatever Person should be supposed to make the *Body* in the Womb, yet nothing could make that Body properly our *Lord's Body*, but our Lord's *assuming* it into an Union with Himself: The forming an *human*, and a *sanctified* Body, would not be *making* that Body *Christ's Body*: And, for the like Reason, the Holy Ghost's so *forming*, and so *sanctifying* the Elements, would not be *converting* them into, or *making* them the *Body and Blood of Christ*, but merely, a *sanctified* Body. Therefore *Damascen* proceeded farther to y affirm, that our Lord *makes* the Elements *his* Body and Blood, by *joyning* his *Divinity* with them: And it is observable, that while He thought the *Grace* of the *Spirit* suffi-

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^w See above, p. 8.

^x It may be noted, that when πνεῦμα ἔργον, in that Verse, came at length to be interpreted of the *Third* Person, yet δύναμις ὑψίστη continued to be interpreted of the *Second*, namely of the *Logos*.

Athanasius, Orat. iv. p. 642, 695. *Περὶ τοῦ ἐν ἡμῶν πνεύματος*.

Basil, contr. Eunom. L. v. p. 318. *ὅτι τὸ πνεῦμα ἡμετέρον ἐστὶν τοῦ υἱοῦ τοῦ θεοῦ*.

Ambros. de Sp. Sancto, L. ii. c. 5. *ἡμετέρον πνεῦμα ἐστὶν τοῦ υἱοῦ τοῦ θεοῦ*.

Ruffin. in Symb. p. 20. Ed. Ox.

Philastrius, c. 150. p. 345. *maximè victorin. contr. Ariam. l. 1.*

Augustin. contr. Maxim. L. iii. c. 15.

Leo I. Serm. xxi. p. 147. *Gregor. moral. l. xvi. c. 12. ἡμετέρον πνεῦμα ἐστὶν τοῦ υἱοῦ τοῦ θεοῦ*.

Damascen, p. 204, 658.

Theophylact in loc. *Περὶ τοῦ ἐν ἡμῶν πνεύματος*.

^y Σωτὴρ ἐστὶν τὸ ἄλφειον καὶ ὁ ἰσχυρὸς καὶ ἡμετέρον τὸ πνεῦμα ἡμετέρον ἐστὶν τοῦ υἱοῦ τοῦ θεοῦ, ὁ ἰσχυρὸς καὶ ὁ ἰσχυρὸς πνεῦμα, συνίστηεν αὐτοῖς καὶ αὐτὸ διότι καὶ καὶ πνεῦμα αὐτὸ σῶμα καὶ αὐτὸ αὐτὸ. *Damasc.* p. 269.

cient for the Elements of *Oil* and *Water*, in Chrism and Baptism, yet he judged that nothing less than Christ's own *Divinity* could make the Elements of the Eucharist *Christ's Body and Blood*. Had he thought of this in Time, he might have spared his two previous Considerations, about the *Second* and the *Third* Person's *forming* or *changing* the Elements into *Christ's Body*, so improperly brought in: For, it is now plain, by his own Account, that the Elements are not *made* Christ's Body but by Christ's *assuming* them into some Kind of *Union* with his *Divinity*; and all that was supposed *previous*, could amount only to preparing them, fitting them, sanctifying them, in order to *be made* the Body and Blood of Christ. It could not amount to so much as *forming* them, like the Body in the Womb, tho' he had pretended that it did: For, the Bread and Wine want no forming (like the Body in the Womb) having been *formed* before, and all along keeping their original Forms. So that at length that pretended previous *Change* could resolve only into a previous *Sanctification* by the *Spirit*, upon his own Principles: The *Logos* was to do the rest, by assuming those *sanctified* Elements, and *making* them the Body and Blood of Christ. So confused and incoherent was this great Man,

But what was worse still, after all these Lengths of Fancy, there was yet a Difficulty remaining, which was altogether insuperable. The Elements were to be made the very *desired* Body of Christ, like as the *personal* Body, in
the

the Womb, had been made. How could this be, without the like *personal* Union of the Elements with the *Divinity*? Here *Damascen* was plunged, and attempted not to get out, at that Time, or in that Work. But in another Work, in the way of a private Letter, he did endeavour to surmount the Difficulty, by suggesting a new Piece of Subtilty, that like as a Man's Body takes in daily *additional* Matter, and all becomes one and the same Body; so our Lord's *personal* Body takes in all the *new-made* Bodies of the Eucharist; and thus, by a Kind of *Growth*, or *Augmentation*, all become one and the same *personal* Body of Christ. A marvellous Thought! But he was *wedded* to a *new* Scheme, and was in no Disposition to return to the *old* Principles, which might have eased him of all Perplexities. The *Heart* will commonly govern the *Head*: And it is certain, that any strong Passion, set the wrong Way, will soon infatuate even the *wisest* of Men: Therefore the first Part of Wisdom is to watch the *Affections*. But I pass on.

I am

² *Damascen*. Epist. ad Zachar. p. 655—659. N. B. There is something of a like Thought appearing in a Work ascribed to *Gregory Nyssen*, Orat. Catechet. magn. c. 37. p. 537. But there are strong Suspicions that That Work has been interpolated. It is certain, that there is, in the Close, an Addition from *Theodorus Raithu*, who flourish'd about A. D. 646. So that there is no depending upon the whole Work as genuine; but there may be, and probably are *Interpolations* in it, perhaps of the viith, or viiith Century, or later. See *Albertinus*, p. 487. *Fabricius*, Bibl. Græc. Tom. viii. p. 153. But if *Nyssen* really held any such Notions, or used any such Expressions, they were *absurd*, and *singular*, and ought to bear no Weight against the *known* Sentiments, and common Style of the *Fathers* in general.

ὅτι καὶ κατὰ τὴν φύσιν τοῦ σώματος καὶ αἵματος τοῦ ἐσθίουτος καὶ πίνο-
ντος μεταβάλλονται, καὶ γίνονται ἑτέρον σῶμα παρὰ τὸ
πρῶτον αὐτοῦ σῶμα. ὅτι οὗτος ὁ τοῦ πρῶτου σώματος καὶ
αἵματος καὶ πίνοτος, διὰ τῆς ἐπιλήψεως καὶ ἐπι-
θήσεως τοῦ ἁγίου πνεύματος, ὑπερβύτως μετατρέ-
πεται εἰς σῶμα καὶ αἷμα, καὶ εἰς αἶμα καὶ οἶνον τοῦ αὐτοῦ.

I am aware that the late learned Editor of *Damascen* has disputed the Genuineness of that *Epistle*.^a But the *external* Evidences for it appear to me to outweigh the slight Suspicions drawn from the *internal* Characters. And I am much mistaken, if any unprejudiced Examiner will find that the learned Editor has *proved* any thing more than a strong Desire to fetch off his Author from some palpable Absurdities, lest they should too much impair his Credit as to other Points. But, however that be, it is certain that *Damascen's* System wanted some such additional Succour as that *Epistle* endeavour'd to supply: And whether he did the kind Office himself, or some other did it for him, is of no great Moment with respect to the main Cause. One Thing we may observe from the whole, that whosoever once embraces any great *Absurdity*, and resolves to abide by it, must if he will be consistent and uniform, proceed to *more*: And tho' to go on is a Kind of *Madness*, yet to stop short, betrays more *Weakness*, and *Self-condemnation*.

No *Transubstantiation* (such as the *Romanists* hold) was yet invented. *Damascen's* Doctrine was far enough from That^b; excepting that it might accidentally and gradually lead to it, as indeed it did, by sapping those *ancient* Principles which otherwise were sure Barriers against it, and by setting Men's Minds afloat after new Devices.

From

^a In *Admonitione prævia*, p. 652.

^b Vid: *Albertinus*, p. 912, 913. *L'Arroque's* Hist. of Euchar. p. 366, &c. *Claude* against *Arnaud*, Part I. B. iv. c. 9. p. 338, and others refer to *St. Zornarius*. Hist. de l'Euchar. 2^{de} Inst. Infant. p. 257.

27

They speak magnificently of the *Consecration*, and the *Effects* of it; the Elements thereby becoming an *holy Image*, and *deified*, as it were, by *Grace*^d: By which they appear to mean no more than *divinely sanctified*,^e according to the ordinary Use of such *Phrases*, at that Time, and before^e: And they themselves explain it by its being *made Holy*, when before it was *common*.^f And tho' they speak of the Elements being *replenished*,^g that is, *sanctified* by the Holy Ghost, yet they reserve the *enlivening* or *Life-*

Consecrare iam est
futuras semper rebus
quas otium facere; ut
et illi qui in rure
numquam otium referunt
— bene — quod est
Glaucōi Aristocrotos.
Sunt et Transalpy
p. 437. 438. 443.
b. Simulachra consi-
derari dicuntur, cum
otium illi consueverunt
— et, in ea certis
causis rebus edocui-
buntur, ut divitiis
— et sua illa repleret,
et in simulachro
vix ipse ~~pote~~
haberi et coli
videretur. Idem
p. 438. conf. 443.

et sua illa repleat,
 et in firmamento
 domus ipse proleat
 haberi et coli
 videretur. Idem
 p. 298. conf. 443.

videtur. Idem
p. 498. conf. 443.

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non enim divam aut virtutem divinam ex verbis con-
secrationis incantam esse puri crederent, quoniam et spi-
ritum invocant, et calo descendere dicunt, et guste
et præsentia sua vegetare et implere species exten-
sorum in mensa dominica positas. Salmas. p. 243.
conf. 246.

28 *The Sacramental Part*

giving Virtue to the *true* and *proper* Body and Blood of Christ; not to the Elements, the *image* of them. They distinguish between the *real, natural* Body, and the *relative* Body, Body by *Institution* and *Appointment*.^h The Meaning of the latter must be determin'd by what it is *appointed* to; which the Council itself sufficiently explains: It is appointed to be a *true Image*, and a most clear *Memorial* of the natural Body: A *true Image*, as opposed to *false Representation*, as in a *Picture*, not exhibiting of, or accompanied with *true* and *spiritual* Benefits: A very *clear Memorial*, as opposed to the *faint Shadows*, and *dark Intimations* of the *legal* Types or Figurations. Some further Light perhaps may be given to the true Meaning of those *Constantinopolitan* Fathers, by a short Passage of the Emperor *Copronymus*, preserved by *Nicophorus*, who was Patriarch of *Constantinople* from 806 to 815. The Passage runs thus:

“ He commanded his Holy Disciples and Apostles to deliver, by what Thing he pleased
“ a Syn

^g Ζωοποιῶ θανάτῳ αὐτοῦ——εἰκὼν τῷ ζωοποιῷ σώματι αὐτοῦ
——τὴν τῆς ποικίλης τῷ ζωοποιῷ αἵματι αὐτοῦ τῆς πληρώσεως αὐτοῦ
Note, that Mr. *Johnson*, inadvertently, rendered the last Word *Life-giving Cup of the Blood which* [flowed] *out of his Side* (Unbl. Sacr. p. 195.) he should have rendered, as Dr. *Covel* has done, *The Cup of the enlivening Blood of his Side*: which is different, and gives quite another Idea to the main Thing. Cf. *Theodoret*. Dial. ii. p. 85.

^h Ὡς ἔστιν ἐν τῷ χυτῷ οὖν τῷ χυτῷ σώματι αὐτοῦ, ὡς ἐκείνου
τως ἐκείνου καὶ τὸ δίδωμι — p. 368. For the Phrase, εἰκὼν τῷ
δαίμονι. Vid. *Damascen*. Tom. i. p. 354.

ⁱ Ἀλλὰ καὶ τῷ χυτῷ εἰκὼνα——ἦν αὐτὸς ὁ ἱεροπλάτης καὶ ὁ
——οὗτος πᾶσι καὶ ἀνάμνησιν ἐπαγγέλλεται τοῖς αὐτοῖς μυσταῖς αὐτοῦ
ἐκείνου, p. 368.

"a Symbol [Type] for his Body: That thro' the Sacerdotal Ministration we might receive *"really and truly, tho' it be by Participation and Designation, his very Body k."* The Meaning, as I apprehend, is, that we partake of the *natural* Body itself, in a *true and reasonable* Sense, (that is, *symbolically or spiritually*) by receiving what God has *instituted* as a *Symbol* and *Instrument* to convey it. *Copronymus* does not say, that the Elements are really and truly *That Body*: No, that was the very Position of the adverse Party. But he affirms that we truly and really *receive* that very Body, tho' symbolically, or by an *appointed* Medium and Pledge of it: Which I understand to be exactly the same Doctrine that our Church teaches, viz. That the Body and Blood of Christ are *verily and indeed taken and received by the Faithful in the Lord's Supper*.¹ This Doctrine did not happen to please the *Nicene* Fathers, who late 33 Years after, in the Year 787. It was not sufficient to say, that by or with the Elements we do verily and indeed *receive* Christ's Body and Blood, but the *Elements* themselves must *literally* be the *very Body* and the *very Blood* of Christ, and not Types or Pledges only

^k Ἐξέλασαν τῆς ἀγίας αὐτοῦ μαρτυρίας καὶ Ἀποστόλης, ἡ δὲ οὐκ ἔστιν ἡ ἐξουσία τοῦ πνεύματος ἁγίου πῶς εἰς σῶμα αὐτοῦ. ἵνα διὰ τῆς ἡμετέρας ἀναγωγῆς, καὶ ἐν μυστηρίῳ καὶ δόξῃ γίνονται, λαβώμεν αὐτό, ὡς κλέος καὶ ἀληθὲς, σῶμα αὐτοῦ. *Constantin. Copronym.* in Notis ad Damascen. Tom. i. p. 354. As to the ecclesiastical Use and Sense of the word *κλέος*, see *Albertinus*, p. 461. *Claude*, Part ii. p. 76.

¹ See my *Review*, p. 260, 416.

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only of it.^m Not indeed in the Sense of papal *Transubstantiation* (which was not then thought onⁿ) but in some such Sense as *Anastasius* or *Damascen* had before recommended.

Seven Years after (*viz.* A. D. 794.) appeared the *Caroline* Books, moderating in the Dispute between the Councils of *Constantinople* and *Nice*. The Author or Authors of them determine that the Sacrament of our Lord's Body and Blood goes much beyond a *Picture* of Man's Device, in many Respects; which they handsomely enumerate^o: And of that no Man can doubt. They determine farther, that the Elements are not *Types* of Things *future*, nor faint *Shadows*, like those under the *Law*, but that they are *Truth* and *Substance*;^p a Sacrament and Mystery,

οὐ γὰρ ἐκ κύριου, ἔπει οἱ Ἀπόστολοι, ἡ πατήρες διόνα εἶπαν—
ἀλλὰ αὐτὸ τὸ σῶμα καὶ αὐτὸ τὸ αἷμα.—καὶ ὁ ἁγίας
σῶμα κυρίου καὶ αἷμα χριστοῦ λέγονται, καὶ οἱ, καὶ πιστεύοντες
Concil. Nicen. ii. Act. vi. p. 370, 371. *Harduin*, Tom. iv.

ⁿ *ibid.* *Albertinus*, p. 915. *Covel*, p. 151, 152.

^o *Diffat Sacramentum* Dominici Corporis & Sanguinis ab *Imaginibus* pictorum Arte depictis, &c. *Carol. Magn.* L. ii. p. 278.

^p Nec nobis Legis transeuntibus umbris imaginarium quoddam indicium, sed sui Sanguinis & Corporis contulit Sacramentum. Non enim Sanguinis & Corporis Dominici Myſterium *Imago* jam nunc dicendum est, sed *Veritas*; non *Umbra*, sed *Corpus*; non exemplar futurorum, sed id quod exemplaribus præfigurabatur.—Jam verus *Melchisedech*, Christus videlicet, Rex justus, Rex Pacis, non *pecudum* victimas, sed *sui* nobis Corporis & Sanguinis contulit Sacramentum. Nec ait, Hæc est *Imago* Corporis & Sanguinis mei, sed Hoc est *Corpus meum*.—Cum ergo, ut præfati sumus, nec *Artificum Opus*, vera Christi possit *Imago* dici, nec Corporis & Sanguinis ejus Myſterium, quod in *veritate* gestum esse constat, non in *figura*, merito, &c. *Carol. Magn.* de *Imagin.* L. iv. p. 520. Conf. *Albertin.* p. 916, 917. *Jewel's* Answer to *Hard.* Art. xii. p. 344, 345. *Bilson's* Christian Subject. p. 593. *Claude*, Part i. B. v. c. 9. p. 96, 97. *L'Ar-
reque*, p. 380, &c.

of the Eucharist explained. 31

, commemorative of a Thing *performed*, and
it prefigurative of a Thing *hoped* for only, or
omised: A Sacrament directly and plainly sig-
nifying and exhibiting the *true Expiation*, and
it merely under the *dark Covers*, or *remote*
nuendos of *legal Expiations*. In short, the
eucharistical Symbols are not *Prefigurations* of
things expected, but *Evidences* of Things
done, and *Memorials* of Mercies and Blessings
from the Hand, not in Prospect only. Their whole
leaning seems to be, that tho' the consecrated
elements are really *Signs* and *Symbols* (for, so
much they intimate in the Words, *Sacrament*,
mystery, and *true Image*) and therefore not the
very Body and Blood, as many then taught; yet
they are more than *Types*, or *Prefigurations*,
or *Adumbrations*, or even *bare Memorials*, be-
cause they *exhibit* the Things signified, and that
not *darkly* or *indirectly* (which even the *Jewish*
Sacraments did ⁹) but *directly* and *plainly*, un-
der the strongest Light, and to greatest Advan-
ge. This Doctrine is sound and good, and
well guarded, in the main, against both Ex-
tremes. Only, it might have been wish'd,
that they had been less scrupulous about the Use
of the Name *Figure*, or *Image* (so common and
familiar in elder Times) and that they had given
less Countenance to the novel and affected
Phrases then coming into Vogue: For, gene-
rally speaking, *ancient Doctrine* is best kept up
by

⁹ Idem itaque in mysterio cibus & potus illorum qui noster,
sed *significatione* idem, non *specie*: Quia idem ipse Christus illis
a Petra *figuratus*, nobis in carne *manifestatus*. *Augustin.* in
Psalm. lxxvii. p. 816.

1. These words were kept in the English - Saxon Church
200 years later, as appears & Alms.
" This mystery is a pledge and a figure: Christ
" Body is truth it self. This pledge we do hold in
" literally, untill we come to the truth it self, and
" then there is an end of the pledge. *John.*
on Easter-day. p. 7, 8.

by adhering strictly to *ancient Language*; and *new Phrases* at any time taken up without Necessity, have been observed to lead the Way to a *new Faith*.

Hitherto, however, the *Western Parts* appear to have retained just Ideas of the Holy Eucharist.^a But before the End of the IXth Century, the *Eastern Innovations*, introduced by *Anastasius* and *Damascen*, and establish'd by the *Nicene Council*, spread wide and far, both among *Greeks* and *Latins*. When it was once resolved that the consecrated Elements should be no longer *Signs* or *Figures* at all, but the *very Body* and *Blood* of Christ, the *symbolical Language* of Scripture and Fathers became neglected, and in a while *forgotten*; and the old Notion of a *Sacrament*, as importing a *Sign* and a *Thing signified* wore off apace: And now all the Care was, how to make out that *very Body* and *Blood*, by some subtle Evasions, or newly-devised Theories. Many are the Wandrings of human Invention, after Men have once departed from the right way; as sufficiently appeared from the great Variety of Systems soon set up, instead of the only *ancient* and *true* System: And they were all but as so many different *Modifications* of one and the same Error, committed in sinking the Idea of *symbolical* Grants, and thereupon confounding *Figure* and *Verity*, exalting *Signs* into *Things signified*. But let us enquire more particularly what Ways were taken, or could be taken, to make it competently appear, that the Elements once consecrated

a. viz. Paulus
Diaconus / who
(died in 801)
is an excellent
example of what
He says in his
Life of Gregory.
And one may
reasonably judge
that Transub-
stantiation was
then first creep-
ing in, by the
signifying of the
elements to sup-
port a novelty.

a. viz. Primus.
De veris euchar.
L. 1. p. 11. N. 442.
Bibl. PP. Thom.
Tom. XVIII.
L. III. p. 460.
A. Recus. 1. 1. XXI.
p. 261.

of the Eucharist explained. 33

crated are *no* Signs, but the *very Body and Blood* of Christ. They are reducible perhaps to *five*, as follows: 1. Either the Elements must literally *become* the same *personal* Body. 2. Or they must literally *contain* or inclose the same *personal* Body. 3. Or they must literally become *another* *personal* Body. 4. Or they must literally contain *another* *personal* Body. 5. Or they must literally be or contain a *true* and *proper* Body of Christ, distinct and different from a *personal* Body.

1. As to the *first*, it was undoubtedly the Thing aimed at by the first *Innovators*; namely, by *Anastafius*, and *Damascen*, and the *Nicene* Fathers. And they *endeavoured* to make it out in the way of *Augmentation*, as has been related, joining the new-made Body here, to the *personal* Body above, so as to make one *personal* Body of both. Another shorter way of coming at the Point, was that of *Transubstantiation*, which crept in later, and which the *Latins* generally fell into; for *Relief*, as it seems, to wearied Minds, fluctuating in Uncertainties, and not knowing how or where to rest.

2. As to the *Second* way, which has been called *Consubstantiation*, some think that *Paschasius Radbert* (about *A. D.* 838.) took into it: Others conceive, that it came in later.*

C

3. As

* *Cofin. Histor. Transubstant. p. 86. Conf. Albertinus, p. 922.*
But others interpret him of *Transubstantiation*. See *Claudio*,
Part ii. p. 198, &c.

^{part. ii.}
* *Hospinian. Histor. Rei Sacram., p. 6. About A. D. 1063.*

3. As to the *Third Way*, some have imagined that our Lord's *Divinity* becomes personally united with the *Elements*, as well as with his own *natural Body*, having in that Sense *two* personal Bodies. This Conceit has sometimes gone under the Name of *Assumption*,^c as it imports the Deity's *assuming* the Elements into a *personal Union*; and sometimes it has been called *Impanation*, a Name following the Analogy of the Word *Incarnation*.^a *Rupertus Tuitienfis*, (about *A. D.* 1111.) has been believed to espouse this Notion^u; and *Odo Cameracensis*^w, who lived about the same Time. It is much the same Notion that *St. Austin* supposes ignorant Children might be apt to conceive, in their Simplicity, at the first hearing of what is said of the Elements, and before they come to *know better*.^x So simple were even famous Divines grown in the late and dark Ages.

4. As

a. A. D. 1070. circiter.
Sic Guibrunus.

Qua inopia est ut
Xtum (i. e. in unum
concreta summa adde-
ptionis ratio expalcebat
At in unum, vel in
vnam Xtum, nulla
expetit ratio. B. PP.
Tom. XVIII. p. 469.
unde nova hac
comparatio. 162.
p. 461. Lib. III. cap.
p. 264.

1180. *Algerus*. p. 201.
Tom. XXI. A. 12 PP.
p. 260.

Ad hunc ipse puer
tiam trinitatem
presidere veterum
patrum scriptis 1200.
vnde intellectus, et
recognitionem de reali-
tate et preparatione
Corporis Christi digne.
ex his duobus man-
ifestis tertium com-
posuerunt ex ista
hypothetica unitate
paris et divinitatis
illis, quasi divinitas
assumptio panis, cum
faceret corpus Christi,
non mutata tamen
nec destructa panis
Substantia. *Salmasius*
p. 416.

^a N. B. *Assumption* has been also a common Name for *Damasen's* Hypothesis, wherein it is supposed that the Divinity assumes the Elements into a *personal Union*, but by the *Mediation* of the natural and personal Body. Vid. *Pfaffius* de consecrat. p. 450. *Buddens*. Miscell. Sacr. Tom. ii. p. 80.

^u Vid. *Hospinian*. p. 7. *Albertinus*, p. 959, 960. *Pfaffius* de consecrat. Euch. p. 449, 450. *Buddens* Miscell. fact. Tom. ii. p. 80. *Almerius* p. 202.

^w Fac ergo Domine, nostram oblationem adscriptam, ut pretiosum corpus Christi fiat, *Verbo Dei* adunata, & in unitate personae conjuncta. *Odo Cameracensis*. in sacr. can. exposit. Bibl. PP. Tom. vi. 360. *Paris*. Tom. XII. colon. T. XXI. Lud. p. 224.

^x Infantes si nunquam discant experimento, vel suo vel Aliorum, & nunquam illam speciem rerum videant, nisi inter celebrationes Sacramentorum, cum offertur & datur, dicaturque illis Authoritate gravissima; cujus corpus & sanguis sit, nihil aliud credent, nisi omnino in illa specie *Dominum* oculis apparuisse mortis.

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4. As to the *Fourth Way*, those who have supposed some *Spiritual* and *personal* Body from above, distinct from the *natural*, to come upon the Elements, and to abide in them, and with them, have had some Colour for it from two very *ancient* Passages, one of *Clemens Alexandrinus*, and another of *Jerome*.^y But it hath been abundantly shewn, Time after Time, by learned and able Men, that that ancient Distinction ought not to be understood of two *personal* Bodies of Christ, but of two distinct *Views* or *Considerations* of one and the same natural and *personal* Body.^z The celebrated *Bertram* (that is, *Ratramn*) of the IXth Century, has been by some supposed to be of the Number of those who made *two* such *Bodies* of Christ. There is some Appearance of it, but, I think, *Appearance* only: For, upon carefully weighing and considering his real Sentiments, it will

Quod Sacramentum est Augustino, dicitur esse res terrena. Quod autem est celestis, illi est res sacramentalis, sive corpus Christi.
Hinc duo sacramenta, et veritas sacramentalis, et veritas sacramentalis, et sacramentalis, et spiritus, et gratia, nuncupatur spiritus, et corpus Christi, sive sacramentalis.
Sacrament. p. 163, 165.
The Body considered as corporeal, present in the Eucharist, is the natural, or sensible, but considered as spiritual, present in the Eucharist, is the spiritual, or intelligible.
/ gdoeas

C 2

be

mortalium, & de latere tali percussio liquorem illum omnino fluxisse. *Augustin. de Trin. L. iii. c. 10. p. 803. Conf. Albertin. p. 648, 649.*

Ἁγίου ἡ τοῦ αἵματος τοῦ ἡμετέρου σώματος, ὃ καὶ ὁδὸς λαμβάνεται τοῦ ἡνδρὶ μαρτυρῶν, τυττίον ὃ καὶ λαμβάνεται. Clem. Alex. Pædag. L. ii. c. 2. p. 177. Compare *Review*, p. 226.

Dupliciter verò sanguis Christi, & caro intelligitur: vel spiritualis illa & divina, de qua Ipse dixit, *caro mea verè est cibus*; vel caro & sanguis, quæ crucifixa est, & qui militis effusus est lancea. *Hieron. in Ephes. p. 327. Opp. Tom. iv. edit. Bened.*

Caro mea. B. IV. p. 276.

Bexa de cornu Domini, p. 93.

Jewel's Answer to Harding, Art. v. p. 248, 249.

Albertinus, p. 315, 395. Rivet in consult. de Relig. p. 26.

Chamier, Tom. iv. p. 695.

Epistola, L. v. c. 6. p. 104.

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be found, that he supposed only a Sacramental Body received *orally*, and the natural Body received *spiritually* in the *Eucharist*.^a

5. There is yet a *fifth* Way, which prevailed with many, as high as the IXth Century; which was to imagine some Kind of Union of our Lord's *Divinity* with the consecrated Elements, short of *personal*, but yet presumed sufficient to denominate them in a *true* and *proper* Sense (as opposed to *Symbolical*) the *Lord's Body and Blood*. Remigius,^b who flourish'd about the Year 890, conceived, that our Lord's *Divinity* filling the *natural* Body, and the *mystical*, viz. the Church, and the *consecrated Elements*, made all the Three to become *one Body* of Christ. It is observable, that he admits of but one of the Three to be Christ's Body in the *personal*

^a *Bertram* de corpore & sanguine Domini, p. 16, 24, 36, 40, 96, 100, 114, 116. edit. *Anglo-Latin*. Lond. A. D. 1686.

^b *Caro* quam *Verbum Dei* patris assumpsit in utero virginali, in unitate suæ personæ, & *Panis* qui consecratur in ecclesia, *unum Corpus Christi* sunt. Sicut enim *illa caro* corpus Christi est, ita *iste panis* transit in corpus Christi; nec sunt *duo corpora*, sed *unum* corpus. Divinitatis enim plenitudo quæ fuit in illa, *replet* & istum panem, &c. — & sicut ille panis & sanguis in corpus Christi transeunt, ita omnes qui in ecclesia *digne* comedunt illud, *unum Christi corpus* sunt. — Tamen illa *caro* quam assumpsit, & iste *panis*, omnisque *ecclesia* non faciunt *tria corpora Christi*, sed *unum corpus*. Remig. *Antissiodorensis* (alias *Haymo*) in 1 Cor. 2. p. 132.

Sicut *caro Christi* quam assumpsit in utero virginali, *verum corpus* ejus est, & pro nostra salute occisum, ita *Panis* quem Christus tradidit discipulis suis, — & quem quotidie consecrant Sacerdotes in ecclesia, cum virtute *Divinitatis* quæ illum *replet* panem, *verum corpus Christi* est; nec sunt *duo corpora* illa *caro* quam assumpsit, & iste panis, sed *unum verum corpus* faciunt Christi. Id. in 1 Cor. xi. p. 137. Conf. *Albertin*, p. 938. *Conf. ejusdem Remigii Expositio in illa. 2. R. R. Tom. XVI. p. 957. Sive de celebratione missæ.*

of the Eucharist explained. 37

nal Sense: But having a *confuse* Notion of
one remote Union of each with the *Logos*,
 which was *common* to them all, he therefore
 ill'd each of them singly a *true* Body of Christ,
 and all conjunctly *one true* Body. The like Ac-
 count may be seen in the Book *de Divinis Of-*
ficiis,^c falsely ascribed to *Alcuinus* of the VIIIth
 Century, written probably in the XIth Centu-
 ry or later. The *Sūm* is, that because one of
 the Three is truly Christ's Body in a *symbolical*
 sense, and the other truly his Body in a *mysti-*
cal Sense, and the third in a *true* and *proper*
sense; therefore all the Three are severally a
true Body of Christ, and together *one true* Bo-
 dy. Such were the Rovings of Men bewil-
 der'd in their Ways, after they had deserted the
 old Paths. It is however worth the observing,
 that this Author was very solicitous to avoid the
 suspicion of making two *true Bodies* of Christ,
 which Christian Ears could not bear: And fur-
 ther, that he retain'd so much of the *ancient* Prin-
 ciples, under Clouds of Confusion, as to sup-
 pose the *Logos* to be the Heavenly Food of the
 Eucharist, and he resolves the *formal* Reason of
 the Name of *Lord's Body* into some *immediate*
 relation to the *Person* of Christ. I do not find
 that the *Third* Person's filling the Elements with
himself, or with his *Graces*, was hitherto sup-
 posed the *immediate* Ground, or *formal* Reason
 of their having the Name of *Christ's Body*: Or

C 3

had

^c *Pseudo-Alcuinus* de divin. off. cap. 40. p. 287. Ed: *In Horp.*

38 *The Sacramental Part*

had it so been, the *Element* of Baptism, upon the *Analogy* observed by the *Ancients*, would most certainly have had a better Title to the Name. For, the Holy Ghost was supposed more immediately to preside, as it were, in that Sacrament, under the *Figure* of a *conjugal Union*, as before mention'd: And even as low as *Damascen*, we find, that while the *Grace of the Spirit* was said to be joined with the *Oil* and the *Water*, the very *Divinity* of the second Person was supposed to be joined with the *Elements* of the Eucharist.^d

I am sensible that a great Shew of Authorities has been produced, in order to persuade us, that according to the *Ancients*, the *Third Person* was presumed to *make* the Elements the *Body* and *Blood* of Christ.^e But out of twenty-two Authorities, seventeen, as I conceive, either *must*, or *may* be understood of the *Second Person*,^f the *Αγος*, often called *Spirit*: And the

^d See above, p. 23, 24. ^e *Unbl. Sacrifice*, Part I. p. 187—195.

- ^f 1. *Ignatius*.
2. *Justin Martyr*.
3. *Irenæus*.
4. *Clement Alexandrinus*.
5. *Origen*.
6. *Cyprian*.
7. *Athanasius*.
8. *Julius Firmicus*.
9. *Nazianzen*.
10. *Epiphanius*.
11. *Gregory Nyssen*.
12. *Ephræm Syrus*. Vid. *Albertin*, 453.
13. *Gaudentius*.
14. *Cyrill. Alex.* See *Albertin*, 454.
15. *Gelasius*.
16. *Theodoret*.
17. *Pseud-Ambrose*.

39

Ca. spiritus conu. alio
spiritus et panis.
spiritus et uini
quem subter in te.
sacramentis p[re]s-
dicant non in ip[s]o
pane fit, neque
in ip[s]o calice, sed
in corp[or]e sumantis
per p[re]s[ent]em. Solma-
2. ling. p. 429. See
Below. p. 43. 73 And
compare Sp[irit]us.
p. 414. 431. 432 446

Ex istis apparet,
 eodem exortus fu-
 :isse Haereses circa
praesentiam corporis
 Christi in eucharistia
 Quot olim fuerit cir-
 ca verbi incarnati-
onem in eo mystica
 Cum Alii κατά
Λέωγον tam exte-
 riōse dicerent, Alii
κατά μετακίνησιν,
 Alii κατά πρόθεσιν
 μόν. Huic πόσιον
 par est λήθησις
σθόρου σεντήνια.
 - Calinas. p. 422.

 C_4

Script

Sanctificatur ut sit tam magnum Sacramentum, nisi operante
visibiliter Spiritu Dei. Augustinus: De Trin. L. III. C. 4.

ne forte ob hoc censemur insigni, si non satis deservimus
illud, nec intelligimus, mysticum Christi corpus esse sanguine suavit
pollent dignitate, quantae premineat virtute; et discernamus
et corpore iustum, ut sub praestantibus omni sanguine
Testamenti. Paschas. Radbert. C. 2. opp. p. 1559. Reger
Christi carnem est. sua pro mundi vita adhuc hodie offert

40 *The Sacramental Part*

Scripture and *Antiquity*. But Disputes arose even among *Protestants*. For, tho' the *later* and *grosser* Corruptions of the *Latin Church* were soon thrown off, with general Consent, yet some of the *older* and more *refined* Deprecations of the *Greeks*, were not easily distinguished (in those Infant-days of Criticism) from what was truly ancient, but had made too deep an Impression upon the Minds of many serious Persons. The Nature of *symbolical* Grants, and *constructional* Conveyances was not so well consider'd as might have been wish'd. Many understood not what *eating* could mean, unless it were conceived to be *oral* and *literal*: Neither could they suddenly bring their Minds to comprehend, how a Thing could be said to be given and received at the Supper, without being literally, locally *present* in the Supper, in the very *Tokens* or *Pledges* of the Heavenly Things there made over to every faithful Communicant. As if *Livery* and *Seisin* might not be given and taken by proper Instruments: Or, as if a *Ring*, a *Book*, a *Crozier*, or other Tokens of Investiture might not convey Lands, Honours, Dignities, without being inwardly *enrich'd* with,^h or outwardly *converted* into the very Things

^h See *Review*, p. 199, 200. Sicut sigillum principis vere est non otiosum, sed *efficax*, nulla tamen sibi *indita* virtute, sed *Autoritate* duntaxat Principis quasi *comitante*: Sic Sacramenta, quæ in *Signis* & *Signaculis* esse negare nullus potest, — et si nulla in rebus externis *vi indita* agant in Animas Hominum, aut in Gratiâ quæ in iis quæritur, tamen non desinunt esse instrumenta *efficacia*, tanquam *omnia respicientes*. *Charnier*, Tom. iv. p. 57. See *Below*, p. 71

rege /acente Bernardo) conferitur Canonatus per *datum libi*, is prefectura per *Baculum*, Episcopatus per *Anulum*; quando consensu contrahentium per traditionem *authentici instrumenti* etur *hereditas*; quomodo etiam ex *nummo uno* fit *Archa* valet et solutionem mille nummorum; Sic ex pacto et am: me inter Deum et Hominem, ad idem sacramentum perceptio: *Gratia* divina conferitur, et celestis hereditatis *Archa* *suat* *non* *restitit* duntaxat *ecclesie*, sed et *primogenium Romanorum*

4E

into

[illegible]

1556.

A. D. 890. Ratra
ompar Transalpe
A. D. 1035. Co
Beregarary by
to oppose that
trine: condemn:
several couns:
1050. 1053. 1055. 10
1078. 1079 H. di
10. 1040.

literally

1556. He drew up his *Diallaëticon* abroad, with a truly pious, and pacifick Design, hoping to contribute something towards healing the then reigning Differences between *Lutherans* and *Calvinists*, upon the Subject of the Eucharist. The Treatise was not published till after his Death^k: A short Preface was prefixed to it, by the Editor, supposed to be *Sturmius*.^l I shall give a brief Account of the Author's main Principles, using the *Octavo* Edition of 1576.

He was a religious Admirer of the *ancient* Fathers: But as their Works were not at that Time critically distinguished, he was often misled, even in the main Lines of his *Hypothesis*, by *spurious* Pieces, or Passages; quoting several material Things under the admired Names of *Cyprian*, *Ambrose*, and *Austin*, which belonged not to them, but were some of them as late as the XIIth Century. Many Passages of *Austin* and others stand only on the Credit of *Gratian*, an Author of the ~~XIth~~ XIIth Century: And it is known that the Piece *de Cæna*, ascribed to *Cyprian*, belongs to *Arnoldus*, who wrote about *A. D. 1140*. Under these Disadvantages,

^k *Diallaëticon viri boni & literati, de veritate, natura, atque substantia corporis & sanguinis Christi in Eucharistia.*

1557. First Edition. *Strasburg*.

1573. Second Edition. *Geneva*. At the End of *Beza's Opuscula*.

1576. Third Edition. At the End of *Hercinus*.

1688. Fourth Edition. *London*. By Dr. *Pelling*.

^l See the *French* Supplement to *Bayle's Dictionary*, in the Article, *Point*.

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ges, it is the less to be wondred at, if the excellent Author did not every where hit that ancient Truth, which he sincerely sought for.

I. In the first Place, he appears to carry the Notion of *inherent* Virtues, or Graces, as lodged in the *Elements* themselves, much too far. And he seems to make the Conjunction of Grace and Element *absolute*, and *physical*.^m By which Means, he found himself at length involved in insuperable Perplexities upon the Point of *Adoration* of the Elements,^o and the Communion of the *unworthy*^p: Tho' he endeavoured to get off from Both, as handsomly as the Thing would bear. Our other more cautious Divines of that Time, as *Cranmer* and *Jewel*, had no Concern with those *Perplexities*, any more than the ancient *Fathers* had: For, they avoided the main Principle, from which those

Diffi-

^m Vim vitæ signis externis inditam, p. 53. Virtutem [veri corporis] vitalem conjunctam habet, 79. Virtus ipsius corporis efficax & vivifica—cum pane & vino conjungitur, 83. Intus abditam & latentem naturalem ejusdam corporis proprietatem, hoc est, vivificam virtutem, secum trahat, 83. Virtutem veri corporis spiritualement habet, 88. Virtus autem interna, quæ vi divini verbi accedit, 118. Virtute Benedictionis mysticæ vim insitam, 119.

^o Si gratiam & virtutem veri corporis cum pane & vino conjungi credamus, nimium *Elementis* tribuere videbimur, 107. Divina virtus abesse a signo non potest, qua Sacramentum est, 112. Sacramenta quam diu Sacramenta sint, suam retinere virtutem, nec ab ea posse separari, 114.

^p P. 107, &c.

^q P. 112.

om. patres: Hæ conjuncti esse offerunt, et Sacramentum sua virtute minime se jurgi dicunt, non intelligunt enim spiritum, sive spiritalem gratiam, ipsi inseparabilem ab hac, sed in ipso corpore ipsius accipientis carnitatem effici per eundem; quum qui non prestat, et non communicat corpori. Sic Sacramentum, hoc est, solum signum accipit, non virtutem Sacramenti. quum non solum signi percipit. *Salmasius*. 4. 2. Abom. 10. 39. Below. 73. And *Spalding*, 43. 4.

Gr. vocatio illi. Dei et benedictio non illegit. Spiritum panis, nec ejus addit; sed panem sanctificat ut possit communicari ab eo qui fidem habet, et mundus est, Digne et cum efficacia, non solum Sacramentum liber, sed etiam spiritualiter participari. *Salmasius*. p. 425.

nos non dicimus Sacramenta conferre gratiam per ullam illis inditam aut vim aut qualitatem (sive naturalem, sive supernaturalem) quod est gratiam conferre per modum causa physici: sed dicimus ex nostra ecclesiastica sententia, &c. *Salmasius*. de Herm. p. 244. See Below. p. 71.

Difficulties arose; yea and flatly contradicted it.⁹

2. The very worthy Author appears not to have guarded sufficiently against the Notion of *two* true Bodies of Christ, *natural* above, and *spiritual* below in the Eucharist: Which is what the mild and moderate *Cassander*, very tenderly, charged him with; intimating, that he had put the *Distinction* wrong between *Body* and *Body* (as if there were two *true* Bodies) instead of distinguishing between the *different manner* of exhibiting or receiving one and the same *natural* Body.^r And so far *Cassander* judged very rightly,

part Cranmer.
15. 60. 74. 149.
1. 208. 211. 212.
13.

⁹ See Cranmer's Preface, cited in *Review*, p. 252. and compare *Review*, p. 127, 388. Bishop *Jewel* writes thus: "We are taught, not to seek that *Grace* in the *Sign*, but to assure ourselves by receiving the *Sign*, that it is given us by the *Thing signified*. — It is not the Creature of *Bread* or *Water*, but the *Soul* of Man that *receiveth* the *Grace* of God. These corruptible Creatures need it not: We have need of God's *Grace*. But this is a Phrase of *Speech*. For, the *Power* of God, the *Grace* of God, the *Presence* of the *Trinity*, the *Holy Ghost*, the *Gift* of God, are not in the *Water*, but in *Us*: And we were not made because of the *Sacraments*; but the *Sacraments* were made for our sake." *Jewel's* Treatise of the Sacraments, p. 263. fol. ed. Compare Def. of Apol. p. 208, 238.

taking.

reined

^r Quæ de duplici Christi corpore (*Bertramum* secutus) erudite differit, facile Aliquos offendat, quibus ex verbis Christi persuasum est, & quidem verè, non aliud corpus in Sacramento Fidelibus dari, quam quod à Christo pro Fidelium Salute in mortem traditum fuit. Quamvis autem hic distinctione aliqua opus sit, malim tamen illam ad *modum* præsentiae & exhibitionis quam ad *ipsam rem subjectam*, hoc est, *Corpus Christi*, adhiberi. Commodiùs itaque, & ad docendum accommodatiùs, & Christi Instituto convenientiùs, & ad conciliationem aptiùs dici videtur, ipsum Christi corpus pro nobis traditum, etiam in Eucharistia Fidelibus tradi, adhibita *Augustini* distinctione: Ipsum quidem,

you must that Christ's Body is not made of bread & wine: and it must follow, that either Christ had two Bodies, one made of flesh of the Virgin Mary, the other of bread & wine: or that the selfsame Body was made in two different ways: and at these are some strange notions.

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and conformably to the *Ancients*: only, as he chose to distinguish between a *visible* and *invisible* Manner, he should rather have expressed it in the Terms of *literal* and *spiritual*; which is the true Distinction.

Bishop *Cosin*,^a speaking of Bishop *Poynet*, represents him (if there be not some Error of the Press) as making that very Distinction, which *Cassander* wish'd he had made, or which he suggested, by Way of Correction, as preferable to *Poynet*'s. I say, Bishop *Cosin* represents *Poynet* as loing the very Thing which *Cassander* required, and mostly in *Cassander*'s own Words, without naming him. Yet it is plain enough, that that Distinction which *Cosin* ascribes to *Poynet*, was not his, but *Cassander*'s: Wherefore I suspect some Error of the Press, or of the Editor (as might easily happen in a *posthumous* Piece) and that *Cosin* really wrote *malim*, not *maluit*, making *Cassander*'s Censure his own. But of this let the considerate Readers of Both judge, as they see Cause. Certain however it is, that

Bishop

" & non ipsum; ipsum invisibiliter, & non ipsum visibiliter.
 " &c. *Cassander*, Epist. p. 1084. Conf. *Rivet*. Animadv. ad Consult. p. 30. Apologet. p. 102. *Grotii* opp. Tom. iii. 621, 643, 660, 668.

Discuss. Dei

^a Licet discrimen ipse cum Patribus agnoscat inter Corpus Christi formam humani corporis naturalem habens, & quod in Sacramento est corpus mysticum, maluit tamen discrimen illud ad modum presentiae & exhibitionis, quam ad ipsam rem subjectam, hoc est, Christi corpus verum, accommodari; quum certissimum sit, non aliud corpus in Sacramento Fidelibus dari nisi quod à Christo pro Fidelium salute in mortem traditum fuit. *Cosin*. *Hibor*. Transubst. p. 10.

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Review.
1. 249, 256.
262. 263.

Bishop *Cofin* (with all our other learned and judicious Divines) was zealous against the Notion of two *true* Bodies of Christ, and very strongly asserted, yea and often inculcated, in that small Treatise, where he had not much Room to spare, that the *natural* Body is the *Thing signified*, the Thing spiritually *given* and *received* by the *Faithful* in the Eucharist. He was well aware, how much depended upon that *momentous* Principle; as well because it was the *safe*, the *only* Clue to lead serious Christians through all the Labyrinths of contending Parties, as also because it was fixing the Oeconomy of Man's Salvation upon its true and firm *Basis*, which is this: That in the Sacraments we are made and continued *Members* of Christ's *Body*, of *his Flesh*, and of *his Bones*.¹ Our *Union* with the *Deity* rests entirely in our *mystical* Union with our Lord's *Humankind*, which is *personally* united with his *divine Nature*, which is *essentially* united with God the *Father*, the Head and Fountain of all. So stands the Oeconomy; which shews the high *Importance* of the Principle before mentioned. And it is well that *Romanists*, and *Lutherans*, and *Greeks* also, even the whole *East* and *West*, have preserved it, and yet preserve it: Though some of them have miserably corrupted it by the *Wood*, *Hay*, and *Stubble* which they have *built* upon it; namely, by a *local* Presence, a *literal* Exhibition, and an *oral* Mandu-

¹ *Ephes. v. 30.*

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Education, with other the like *novel* Additions, or Defalcations. But I return.

Twenty Years after *Poynt*, a very learned Physician, a German, building upon the same principles, and being much more sanguine and self-confident, pursued it to far greater Lengths, in two several Treatises,^u bearing different running Titles.^x His Name was *Harchius*. It was a vast Undertaking for that Time. He set himself at once to oppose *Romanists*, *Lutherans*, and *Calvinists*, (*Three Sects*, as he called them^y) condemning them all as guilty of great Errors in the Article of the *Eucharist*, and proposing a *Fourth* System, wherein they should all unite. He boasted highly of the *Fathers*, as full and clear on his Side^z: He filled his two Books with Quotations of that Kind: Some genuine and some *spurious*, some *ancient* and some

then

^u De *Eucharistia* Mysterio, dignitate, & usu: Ex unanimi primitivæ Ecclesiæ consensu, ad omnium eorum qui Christi nomina profitentur, sedandas controversias. Libri Tres. 4to. *Jedocum Harchio*, Montense medico, Autore. *Wormatiæ*. 1573.

[Orthodoxorum Patrum——Fides de *Eucharistia* & *Sacrificio* universali Ecclesiæ: Ad Pontificiorum & Evangelicorum cognoscendas, dirimendasque controversias, pro Christi Gloria, & Ecclesiarum Pace. Per *Jedocum Harchium*, Montensem medicum. A. D. 1576. 8vo.

^x The running Title of the first: *Concordia de Cæna*.

The running Title of the Second: *Patrum consensus de Eucharistia*.

N. B. *Hospinian* says, this last was printed A. D. 1577. *Hospinian*. *Histor. Sacram.* Part ii. p. 354. Which may be true: For, I take the Date 1576, not from the Title-page, (which has no Date) but from the End of the *Preface*, written in 1576.

^y *Harch.* Patr. Consenf. p. 183, 230.

^z *Harch.* Patr. Consenf. p. 77, 127, 129, 270, 278.

48 *The Sacramental Part*

nam multu:
a putabit
in pueron
commentum
re confirmari;
cerce non dis-
lis nihil
ecclie vindi-
ctandis, ~~in~~
omnia appa-
- Jer. 182.
Edit.

some *middle-aged*, some *Greek* and some *Latin*; many of them *misconstrued*, more *misapplied*, but all made to serve the *System*^a which he had before formed in his Mind. ^a As the Attempt was considerable in its Way, and commendable for its good Meaning; and as it may be of Use to know what the *System* was, and how *received*, and how *confuted* (for *confuted* it was by a very able Hand) I shall here take the Pains to draw out the chief Lines of it, and next to exhibit a brief Summary of the *Answer* then made to it.

1. He pleads much for an *Invocation* of the *Holy Ghost* in the Communion-Offices^b; and he speaks often of some *Illapse* either of the *Second* or *Third* Person upon the *Elements*, or else of some *Virtue* of *Life*, some *spiritual* and *eternal* Gift, sent down from above, upon the consecrated Bread and Wine.^c

2. He

^a A brief Summary of his *System*, in his own Words, is as here follows.

Panis Eucharistiæ est corpus quoddam *sanctum*, consecratione Sacerdotum factum *divinum*; existens veluti *Imago*, *Representatio*, seu *Sacramentum* proprii & animati corporis Christi quod in Cælo est; *impletum* a Christo *spiritu sancto & verbo*: ut *offeratur* (mysticè) deo Patri, per ministerium *Sacerdotum*; deinde ut *sumatur* ab omnibus Fidelibus, &c. — in Fide & Charitate, ore & corde, ad Remissionem peccatorum — in spem Resurrectionis & vitæ æternæ, simul & ad memoriam passionis Christi, &c. Hæc definitio vera est & Catholica, & a nobis in hoc Libro probanda. *Hærb. Patr. consens. p. 93. Conf. p. 68, 79.*

^b *Hærb. Patr. Consens. p. 25, 96, 98, 100. Concord. p. 146.*

^c *Hærb. Concord. p. 14, 45, 49, 79, 92. Patr. Consens. p. 56, 115, 151, 157, 168.*

of the Eucharist explained. 49

2. He asserts a spiritual and marvelous *Change* thereby made in the *Elements*; but not destroying either their *Substance*, or their *Figure*: A change of *Qualities*, and a *Melioration*, as it were, of the *Substance* it self, by the powerful Operation of the *Holy Ghost*, and the supervening of the *Logos*^c: On account of which Change, he talks frequently of the *Elements* as *passing into* the *Virtue* of Christ's Body and Blood^d. Sometimes He calls it *passing into* the *Flesh* of Christ, or *Substance* of his Body: But then He interprets it to mean, not the *personal* Body or *Substance*, but *Another* very like it, or near akin to it in *Virtue*; which He denominates a *Spiritual* Body, to distinguish it from the *natural* and *personal* Body^e.

3. He makes This pretended *Spiritual* Body, sometimes, the Body of the *Divine Spirit*, meaning Christ's own *Divine Hypostasis*^f; sometimes, the Body of the *Word* and *Spirit* together^g; and sometimes of the *divine Essence*, or whole *Trinity*^h.

4. But as He could not admit of a *personal* Union between the Deity and the Bread-Body,

^c *Harch. Concord.* p. 30, &c. 75, 82, 83, 86, 146.

Parr. Consens. 54, 69, 100, 157, 185.

^d *Harch. Concord.* p. 32, 35, 39, 45, 47, 53, 74, 79, 105.

^e *Ib. idem* 33, 35, 39, 45, 53, 74, 105. *Parr. Consens.* p. 69.

^f *Ib. idem* 15, 16. *Parr. Consens.* 28, 47, 47, 69.

^g *Ib. Parr. Consens.* 29, 42, 46, 48, 53, 69, 98, 114, 128, 180.

^h *Harch. Concord.* 31, 48, 70, 74. *Parr. Consens.* 91, 167, 172, 182, 183.



without

non nobis Christus in hoc Sacramento duplicem Spiritum
existens error est. In pane quidem, Spiritum pro
in ipsum et dei Sapientiam: In vino, Spiritum qui
de procedit et Filius. In utroque vero Elementa
est beate Trinitatis. *Harch. p. 142, Parr. consens.*

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without calling it *Christ*, and *Lord*, and *God*, He was content to call it a *Creature*, but a *most noble Creature*ⁱ; an *Image* of the natural Body, but not full and adequate; extremely like it in Power and Energy, but not perfectly equal^k: A *true*, and *holy*, and *divine*, but *inanimate* Figure; while full of the *Word*, and of the *Spirit*, and of *Grace*, and of *Life*^l.

5. He supposed two *true* Bodies of *Christ*; one in Heaven above, another in the Eucharist below: One *natural*, and eaten by *Contemplation* and *Faith*, at all Times; the other *Spiritual*, and eaten in the Eucharist, both with *Mind* and with *Mouth*^m. He conceived them to be so *nearly* the same Thing, that they might be reckoned as *one Flesh*, but yet considering that there was some *inequality*, He rather chose to make them *Two*ⁿ.

6. He maintain'd an *Infusion* of the *divine Essence*^o, or of *Christ*^p, or of some *Virtue* of *Christ's Flesh*^q, into the Elements: An *Inhabitation*^r also, and *Union*^t, and *Mixture*^u with the same.

ⁱ *Harb.* Concord. 36, 37, 38, 75, 76, 82, 83.

^k *Ib. idem* 36, 38, 53, 54, 65, 94, 95. *Patr. Confenf.* 68, 79, 91, 117, 250.

^l *Ib. Patr. Confenf.* 68, 76, 85, 90, 91, 92, 93, 112, 131, 147.

^m *Ib.* Concord. 27, 55, 70, 81.

ⁿ *Ib.* *Patr. Conf.* p. 215, 216.

^o *Ib.* Concord. 31, 48, 70, 74. *Patr. Conf.* 74, 76.

^p *Ib. idem* 28, 31, 39, 48. *Patr. Conf.* 74, 77, 225.

^q *Ib.* *Patr. Conf.* 128, 182, 209, 215.

^r *Ib.* Concord. 56, 57, 63, 68, 74. *Patr. Confenf.* 50, 91.

^t *Ib. idem* 15, 57, 71. *Patr. Conf.* 46, 48, 50, 58, 68, 70, 71, 91, 121.

^u *Ib.* *Patr. Conf.* 28, 126, 131, 134, 181, 193, 204.

7. He

7. He once supposed that the Spiritual Body in the Eucharist is not so fully or perfectly Christ's Body, as every good Christian is^a: But He appears to have changed his Mind afterwards, upon a Supposal that the *Fulness* of the *Godhead* resides in the Elements, and not ordinarily in *good Men*^a.

8. He supposed the *Spiritual Body* to be the vicarious *Substitute* of the *natural*; not *equal* in Power or Virtue, but approximate^b.

9. The Spiritual Body, not being *hypostatically* united with the *Divinity*^c, has no Title in his Scheme (as He supposed) to formal *Adoration*; but must be *reverenced* only, or *highly venerated*^d.

10. He supposed the Elements to *contain* within them the *Grace* of Christ's Body, the Nature of the *Word* and *Spirit*, and the *essential* Powers of Christ's Body, in a *permanent* Way, abiding as long as the Elements may serve for Food^e.

11. He imagined *Brutes*, upon devouring the Elements, to devour *Them* only: But *unworthy* Communicants are supposed to *receive* the *Deity* besides, but as a *Judge* and an *A-*

^a *Harch. Concord.* p. 25, 48, 60, 64.

^b *ib. Patr. Consens.* p. 91, 154.

^c *ib. idem* 85, 112, 173, 174, 176.

^d *ib. Concord.* 37, 63, 68, 86, 87, 105. *Patr. Conf.* 54, 91, 26, 173.

^e *ib. idem* 59, 60, 106. *Patr. Conf.* 52, 53, 54, 65, 130, 213, 217, 262.

^f *ib. idem* p. 89. *Patr. Conf.* 64, 83, 102, 175, 209, 213, 228.

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venger; as a *Burning-coal*, or a *consuming Fire*, not to save, but to destroy them ^c.

12. He maintain'd an *oral* Manducation (as of Course He must) of the eternal *Word*, of the *divine* Substance, and of essential Grace ^d.

13. As to the *Sacrifice*, He was reasonably modest and cautious in his first Piece. He lash'd the *Romanists* on that Head, all the Way, and blamed some *Protestants*, but with *Tenderness* ^e, not denying them, or others their just Commendations ^f. He speaks handsomely of the first *English* Liturgy, as coming very near to the *Primitive*, and particularly admires their *Form of Consecration*, beseeching God to sanctify the Gifts with his *Holy Spirit* and *Word* ^g. He insisted much upon *Self-sacrifice*, and the Sacrifice of *Alms*, and and the *Memorial* of our Lord's Passion ^h. He express'd some Contempt of a *Bread-Sacrifice*, a Sacrifice of Signs and Shadows ⁱ. Had he

^c *Harch.* Concord. 41, 56, 71, 72, 87, 88. Patr. Conf. 61, 139, 140, 141, 175, 212.

^d *Ib. id.* p. 15. Patr. Conf. 28, 93, 138, 151, 154, 174, 201, 212.

^e Ne quis putet in posterum in Cœna Domini *nullum* esse *Sacrificium*: Quod ab Evangelicis *aliquot* doleo nimis impudenter *negatum*, aut *omissum*, neque in Catechismis explicatum. *Harch.* Concord. p. 132.

^f Legite, O Pontificii, Liturgiam *Iustini*, & putabitis institutam fuisse a *Calvino*. Legite & eam quæ fertur *Jacobi*, & quid, precor, differt ab ea quam instituit *Lutherus*. *Ibid.* p. 132.

^g *Harch.* Concord. p. 145, 146.

^h *Ib. idem* 52, 120, 131, 132, 133, 138, 139, 143, 147, 148, 158, 161, 167, 168, 171, 176.

ⁱ *Ib. idem* p. 120, 139, 143, 147, 155, 157, 158.

said,

of the Eucharist explained. 53

said, *Signs and Shadows of a Sacrifice*, rather than *Sacrifice of Signs*, He had said better. However, He observed, that a Sacrifice of *Bread and Wine* is never mentioned in *Scripture*, no nor in the *Fathers*; except in such a qualified Sense as *Irenæus* speaks of^k. He had a particular Fancy, that the Elements should first be made Food of, and then sacrificed from *within*: For, so He hoped to avoid all *extrinsick* Sacrifice (condemn'd by *Scripture*) and to account the better for the *Order* of the Words of *Institution*^l. Besides, it would suit the more aptly with another Fancy of his, *viz.* That tho' the Elements were the *Body* of the *Logos* before Manducation, yet they were not the Body of Christ, *God-man*, till *eaten* and converted into *human Flesh*^m.

14. In his second Treatise, He alter'd his Notion of the *Sacrifice* more Ways than one: Whether *disgusted* with the Protestants for slighting his kind Offices, or whether farther *instructed*, it is certain, that He came much nearer to the *popish* Sacrifice, and brought severer Charges, than before, both against *Lutherans* and *Calvinists*, as casting off the *vi-*

^k De panis & vini Hostia nusquam leges in *Scripturis*, imo neque in *Patribus*; nisi ea ratione offeramus panem & ejusmodi visibilia, quæ *Irenæus* vocat *Creaturas*, ut non appareamus in conspectu Dei aut vacui aut ingrati. *Harch. Concord.* p. 171.

^l *Harch. Concord.* p. 171, 174, 175.

^m Etiam si Panis Eucharistix sit *virtute* caro Christi, & *realiter Corpus verbi* ante Manducationem, tamen ut fiat *actus* vera caro, debet prius manducari, & nutritionis lege in *Carnis* formam converti. *Harch. Concord* p. 80.

able Sacrifice of the Churchⁿ. He forgot his former Speculations about the Sacrifice *following* the Manducation; for now He made it go *before*^o. And whereas formerly He had dis-
own'd any *propitiatory* Sacrifice^r, content with *Gratulatory*, after the Protestant way, He now made it *properly* propitiatory, inventing a Colour for it, viz. That *Christ* Himself consecrates by the Minister, *fills* the Elements with the *Logos* and *Spirit*, is *present* with them, and offer'd by Himself in them and with them^r.^a

15. As to our Lord's own Sacrifice in the original Eucharist, He supposed him to have offered up That *Spiritual Body* there made, that compound Body of Spirit and Element: Or else perhaps He offered up his own *natural* Body to the Father, as it were in *Effigie*, under the Symbols of Bread and Wine^r.

16. His Construction of the Words of *Institution* may be worth the noting as a Particularity. He interprets the Words, *This is my Body given for you*, as if our Lord had

Hæcque, et quæ comedere per suam dedit; panem meum, hoc est corpus meum, hoc est sanguinem meum.
^a Hæc. Patr. Confess. 38, 39, 40, 234, 270, &c. 281, 282, 285.
^o Ib. idem Confess. 79, 274, 275.
^p Ib. Concord. p. 132, 143, 161.
^q Ib. idem 240, 263. In hoc pane presens, & oblatum, p. 26.
Hostia offertur, & grata est patri, & simul propitiatoria: Non est, sed oblata per Christum, p. 300.
Christus in pane & vino accipiens, ut homo, a Patre corpus & sanguinem, verbi scilicet æterni & Spiritus, obtulit illa eadem Deo Patri ad Gratiarum Actionem, agnoscens Beneficium: Verum Christum, qui ubi in, & vino obtulit, tanquam in Symbolis, corpus suum præbere non in Temprium, sequenti die crucifigendum. Hæc. Patr. Confess. 273, 274.

said: *ed in celo, et per ipsum debet offerre deo hostiam*
Hæc. Patr. Confess. p. 232.

Christus Spiritus est offertur mente et manu revent
et Christus Homo Carnalis et animatus offertur solo
te, per ipsius Symbola, panem et vinum p. 240.
Quem non refert deo patri propitium unigenitum
in hoc pane presens et oblatum? p. 264.

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said; "This is my *Spiritual Body*, given
 'me by my *Father*, for your Consolation and
 'Conservation'." A Construction scarce
 tolerable, if there had not been worse invent-
 ed for the same Words, to serve the like
 Purposes.

I beg pardon, if I have been tedious in
 recounting the Rovings of That learned Gentle-
 man; which may have their Use, and which
 were not so much owing to the Weakness
 of the *Writer* (for I much question whether
 any one else could have performed better in
 that way) as to the Weakness of the *Principle*
 which He had the Misfortune to set out with.
 Whoever else should take in hand to *enrich*
 the Elements, either with what belongs *to us*,
 or with what belongs to *God only*, could not
 reasonably expect to succeed any better than
 that ingenious Writer did. He is to be com-
 mended, however, for adhering to the *Sacrifice*
of the Cross^t, and for allowing that the Faith-
 ful partake of Christ's Body *extra Cœnam*^u,
 and that the ancient Patriarchs feasted upon
 the same *spiritual Food* that we do now^x.
 In other Points where He judged ill, He ap-
 pears to have intended well: For, He certain-

^t Accipite hoc meum Corpus, *Divini mei Spiritus*, quod *mibi*
 datur pro vobis a *Patre meo*, ad vestram consolationem, justifi-
 cationem, vivificationem, conservationem. *Hærch. Patr. Conf.*
 p. 28. conf. p. 29.

^u *Hærch. Concord.* p. 133.

^u *Ib. idem* p. 31, 80, 82, 91. *Patr. Conf.* 142, 228, 229.

^x *Ib. Patr. consens.* p. 200, 201, 202.

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ly had a warm Zeal for God, loved Religion (or what He esteemed such) and had Firmness enough to submit to a kind of voluntary *Exile* for it; as He has left upon record¹.

What the *Protestants*, in general, thought of his *First* Performance, and how coldly they received his *reconciling* Scheme², He has Himself declared in his Preface to the *Second*. They were offended, it seems, with Him, for mistaking his Talents, and meddling out of his Sphere: They approved not of his interposing, without Judgment, in Theological Debates, and admonished Him to return to the Business of his own Profession. The *Romanists* were either silent, or more favourable in their Censures, so far as appears: And He was suspected, by some of the *Lutheran* Way, to incline more to the *Papish* than to the *Protestant* Interests³. He was very impatient for

¹ *Harch. Concord. in Dedications.* Mention also is made of a Piece of his, printed in 1573, with this Title: *De causis Hæresis, proque ejus exilio, & concordia contravenientium in Religione, Hæreticorum, Pontificiorum, & penitentium, oratio ad Deum Patrem.* Gesner *Epist.* p. 515. This I have at second Hand, from Mr. Bayle, in the *French Supplement* to his *Dictionary*, in the Article *Hærcius*.

² Conabar dissentientes inter se Evangelicos appellatos (*Luthervanos* inquam) & *Calvinistas*, sive *Zuinglianos*, conciliare. — Sed tantum abest ut ex meis Laboribus ullam reportarim Gratiā, ut ambobus in sua opinione licet dissimillima hærentibus, ambo me veluti risui & contemptui habentes, ad *Medicæ* meæ Professionis harenam indignabundi relegant. *Harch. Patr. Cognoscens.* in præfat.

³ Quomodo Pontificii me exceperint, vix possum conjecturis assequi, contra quos tamen potissimum omnia Argumentorum meorum tela dirigebantur. — Verum quomodocunque in ea re

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some *Answer*, thinking it a Tribute of respect due to Himself, or to the Subject: He lived not to see any. *Beza* was pressing one ^b, which appeared, at length, in Year 1580, some Time after *Harchius's* cease, *Beza* had been dilatory in That matter, under a serious Persuasion that such note and fanciful Speculations might best left to die of themselves. But being at over-ruled by Friends, He submitted to undertake the Work; as He tells us Himself. He complains frequently of the Author's laboured *Obscurity*, and of the Difficulty of ascertaining his true and full meaning. But to prevent any Suspicion of unreason, and to enable the Readers to judge for themselves, He collected a competent Number of Passages out of *Harchius's* first Treatise, and prefix'd them to his own, filling more in forty Pages with them.

After these Preliminaries, He fell directly on the *leading Error* of the whole System: which was the making the Elements *Retacles* either of the eternal *Word*, or *Spirit*, of some divine *Power*, or *Grace*, supposed

cum sentiant aut dissentiant Pontificii, relatione tamen postmodum accepi, me potius Pontificium quæm Evangelicum, ab Evangelicis aliquot esse judicatum. *Harch.* *ibid.*

^b De cornu domini, adversus *Jodoci Harchii* Montensis dogmata, *Jodoci Beza* Responsio Geneva 1580. Pages 8^{vo} 160. Reprinted Folio, among the *Tractatus Theologici* (2 Volumes) A. D. 1582, *Genevæ*. From p. 148, to p. 186.

^c *Beza* contr. *Harch.* p. 4. 8^{vo} Edit. Alias, p. 148. Fol. Edit.

^d *Ibid.* p. 5, 49, 60, 147, 148. Edit. 1^{ma}.

to

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to be *infused* into them, *inherent* in them, *intrinsic* to them, and *permanent* with them. He calls it a most grievous Error, full of *Impiety*^c: A Notion altogether *unscriptural*, and *absurd*^d; yea, and *wilder* than either *Consubstantiation*, or *Transubstantiation*, which it aimed to correct^e. He proceeds to confute it at large, in a strong, masterly way, worthy of his great Abilities. I shall endeavour to give you a *Taste* of his Performance, in a few Particulars; tho' it must be a great Disadvantage to it, to appear as it were in *Miniature*, when the whole is so *close*, and *concise*: But is is necessary, in a manner, to give some kind of summary View of it.

1. He observes, that the System proposed, under colour of magnifying the *Signs* one way, really lessened and depreciated them another Way, as making them *bare Memorials* of what they ought spiritually to *exhibit*, namely of the *natural Body*, being in that respect made mere *Signs* (as any *Picture* might be^h) rather than *exhibitive Signs*. And, tho' He

^c Teterrimum, & plane cum manifesta impietate conjunctum Errorem, p. 52. Nego igitur & pernego *deitatem*, aut *vim ullam divinam* in ipsa signa *infundi*: Et *impium* esse Hoc dogma rursus dico, eo sensu quo loquitur & scribit *Harchius*; non quo locuti sunt *Patres*, quorum sententiam penitus depravat. *Beza* p. 71.

^d *Beza*, p. 66.

^e *Harchius* magis etiam *ineptam* sententiam tuetur: Qui ut corporis naturalis *localem* praesentiam excludat, *deitatem* ipsius *verbi*, ex carne assumpta in panem *illapsam*, velit *intra* ipsum panem habitare, adeoque ipsi re ipsa *uniri*, & *permisceri*, p. 66, 67.

^h Docemus Sacramentorum significationem, divinitus institutam, neque *nudam* esse, qualis est *picturarum* imaginum & aliorum *ejusmodi*

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He endeavoured, another way, to give more Honour to the *Signs* than really belong'd to them, yet He destroy'd the very Nature of *Signs* by doing it, and made quite another Thing of them, viz. *Receptacles* of the *Divinity*, not exhibitive *Signs* or *Symbols* of the *Humanity*^l; Which, in Effect, was excluding the *Thing signified* out of the Sacrament, and seeking Salvation independently on Christ's *Humanity*^k; thereby subverting the Oeconomy of Man's Redemption, which stands in our *mystical Union* with the *Human Nature* of Christ^l.

2. *Beza* observes farther, at large, that it is manifestly wrong to interpret *Body given for you*, and *Blood shed*, of any thing but the *natural Body and Blood*, *signified* in the Eucharist, and therein also mystically or spiritually *given and received*^m.

ejusmodi vulgarium signorum, sed cum ipsa rerum significatarum *probatione* conjunctam. *Beza*, p. 50.

Nimium profecto, parce & jeune de isto signorum genere loquitur, cum ea *μνηστικα* tantum vocat, quod etiam *πίστις* imaginibus convenit. *Beza*, p. 51.

Quamvis enim postea plus etiam illis quam nos tribuere videtur, nedum ut illa extenuet; si quis tamen rem totam proius inspiciat, comperiet omnem *signorum* rationem ab ipso abori: Ut qui panem illum & vinum illud, non *corporis* illius pro nobis traditi, & *sanguinis* illius pro nobis effusi *signa*, sed ipsius *veritatis* eterni Filii Dei *conceptacula* esse contendat. *Beza*, p. 51.

^k Neque enim nunc quaerimus, plus an minus in his vel illis detur, sed an *idem* detur, id est, illa ipsa Christi *Humanitas*. Si Hoc *gratis*, ergo *extra* Christi Humanitatem salutem quaeritis. *Beza*,

95.

Vid. *Beza*, p. 96. 97, 123, &c.

^m *Beza*, p. 67, 68, 69, 70, 89, 90.

3. Against

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3. Against *inherent* Graces, Virtues, Powers, &c. He pleads, that to suppose *Pardon-giving, Grace-giving, Life-giving* Powers to be lodged in the Elements, is transferring *divine* Powers from their *proper Seat*, where only they can *reside*, to Things altogether incapable of sustaining them, or receiving them: In short, it is communicating to inanimate Creatures the *incommunicable* Attributes, Properties, or Powers of God ^a.

4. He inforces his Plea, by observing, that it is attributing more to the *Signs*, than to the *Word of God* which *makes* them Signs, and of which as high Things are predicated in Scripture, but without any Supposal of an *inherent* or *intrinsic* Power infused into, or lodged in the Sounds or Syllables ^o.

5. He inforces it still further by observing, that it is attributing more to the *inanimate* Elements, than could be justly ascribed to the *Apostles* or others who wrought *Miracles*; not by any *inherent* or *intrinsic* Powers infused into them, but by the *sole* Power of God *extrinsic* to them ^p.

^a Spiritualia ac divina (cujusmodi Incorporatio in Christum, & in eodem collatum *Justificationis, Sanctificationis, & tandem Glorificationis, seu vite aeternae donum*) per alium, ut ullo modo *efficientem* causam, si quis nobis tribui existimet; aut rerum divinarum prorsus est imperitus, aut plane impius: ut qui, quod *unius Dei* est incommunicabiliter, tam *proprium* quam *ipsa Deus*, ad panem & vinum, res inanimatas, transferat, aut certe cum illis communicet. Beza, p. 70, 71. Conf. 114, 115, 130, 136. *Chamier: Parn. Cal. 172. IV. f. 91. 93. Hooker. V. n. 57.*

^o Beza, p. 133, 134, 135.

^p Beza, p. 75, 76, 77, 132, 133, 134.

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6. He adds, that it is ascribing more to the Bread and Wine, the *Sacramental Body*, than could be justly ascribed even to our Lord's own *natural Body* considered in itself, or abstracted from his *Divinity*, the only proper *Seat* or *Subject* of such Powers¹. He dwells upon this Topick, as well to guard it from Cavil and Mis-construction, as to imprint it the deeper on the Minds of his Readers, being indeed singly sufficient and unanswerable, when rightly understood. For, if even a *personal Union* makes not the *Humanity* of Christ Life-giving in itself, or so as to become the *proper Seat*, or *Subject* of such Powers², much less can any supposed Union of the *Logos*, or of the *Spirit* with the Elements, make them the Subject or Seat of *Life-giving Powers*³. If it should be pleaded, that a *Healing Virtue* went out of Christ's *Body*⁴, even That would not reach the Case, were it really Fact; since *Healing Virtues*, and *Grace-giving Powers* are widely different. But the Texts say not

¹ Beza, p. 77, 78, 79, 134.

² Διὰ τῆς συνωνίας αὐτῆς ζῶντος, αὐτὴ [σὰρκις] ζωοποιός. Theod. Dial. p. 184. Caro Christi per se vivifica non est, sed vivificandi vim a Spiritu cui juncta est, id est, a Divinitate mutuatur. Albericus, p. 341. Conf. 758. [Socrel. p. 148. 209. 421.]

³ N. B. The Man Christ (according to the Rule of *communicatio idiomatum*, and after the *personal* way of speaking) may be said to be *God*, *Life-giver*, &c. But as the *Human Nature* cannot be said to be the *Divine Nature*, so neither can it be said to be efficiently, or properly *Life-giving*. Much less can it be said of the *Elements*, which are not so much as *Hypostatically* united, nor can claim any Benefit from the Rule of *communicatio idiomatum*, or from the Use of *personal Phrases*.

⁴ See Mark v. 30. Luke vi. 19. viii. 46.

that

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that virtue went out of *his Body*, but out of *Him*, or *from Him*: Neither is it said, that He *felt* in *his Body*; but that He *knew in Himself*; knew that a *miraculous* Operation [*divinus*] had gone forth from Him; which was said, to intimate that a miraculous Virtue, or Power, really *resided* in Him, as *God-man*, but in no Man else ^u.

I return to *Beza*.

7. He takes occasion to expose the Doctrine of an *oral* Manducation of *Christ*, or of the *Spirit*, as palpably absurd ^x.

8. He more particularly exposes the Notion of the *unworthy's* receiving the *Res Sacramenti*, the Grace of the Sacrament, and not with any *Benefit*, but to certain *Destruction*. A Contradiction to all the Scripture-Phrases in that Article, Phrases of a kind and gracious Import, Words of Favour, and Blessing and Comfort; and such as will no more admit of a *destructive* Meaning, than Light, or Life, or Health, or Peace, or Immortality can admit of it^y. Indeed, *Christ* is *offered* both to worthy and unworthy in the Holy Communion: And to the former, who *receive* Him, He is a Life-giver and Preserver, while to the latter, who reject Him, He is a Judge and Avenger. Still *Christ received* is always Health, and Life, and Blessing to the

^u Cognoscens divinum opus a se patratum. Vid. *Olearius* in Matt. p. 275, 276. *Wolfius* *Cur. Crit.* in loca.

^x *Beza*, p. 86, *Ec.* 100. 172. *Lev.* 2. 11. 136. *Heb.* 2. 17
^y *Beza*, p. 99, 100, 101, 102, 103. *Tol.* 1. 1. 2. 15
D 21

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receiver²: And it is Christ *rejected*, not Christ *received*, who becomes to every unworthy communicant both a *Judge* and a *Revenger*². This Reasoning appears to be just, and solid : and it is worth observing, that after the latest refinements in this Article, by the Help of a distinction between *external* and *internal* eating of the same *enrich'd* Body^b, yet the Difficulty remains as before, and cannot be evaded. For, unless the unworthy (who are the *external* *Eaters*) are supposed externally and orally to eat both the *Bread* and the *Grace*, they cannot be said to eat the *Body*, which is supposed to mean, and to consist of *Both*, and is not the *enrich'd* Body, if either be wanting. All that can be made out, in that way, is, that the *unworthy* eat one *Part* of the pretended

a. The same distinction may be taken, for the same purpose, & *Radbert* p. 109.

² Omnes quidem manum & os afferentes *Symbola* recipiant, mens vero vera Fide non prædita rem Sacramenti *repudiat*: Ac proinde reus non fit talis quispiam indigne *sumpti* Corporis & Sanguinis Domini, (nisi per *Corpus* & *Sanguinem* ipsa illorum *Symbola* metonymia Sacramentali intelligas) sed Corporis & Sanguinis Domini *conempti*, & per incredulitatem *repudiati*. — Usque adeo conjuncta sunt & connexa *Vita* & *Caro* Christi, quoniam *Caro* Filii Dei est, ut neque *Vitæ* particeps esse quisquam extra illius carnis, unici vinculi nostræ cum *vita* colligationis, participationem possit, neque quisquam illius esse *particeps*, sive in *Verbo*, sive in Sacramentis, qui ex ea non *vivificatur*: & qui contrarium statuunt, Christum *dividunt*: de quibus quid statuendum sit, docet Spiritus Sanctus, 1 John iv. 3.

Beza, *ibid.* p. 103. Conf. *Beza* contr. *Pappum*, de *Unione Hypostatica*, p. 138, 139, 140.

¹ Christus igitur Ipse, tum in *Verbo*, tum in Sacramentis, eos quidem a quibus *sumitur*, id est, Fideles, *vivificat*: Incredulos autem non *receptus*, sed *repudatus* judicat. *Beza* contr. *Papp.* p. 140.

^b See *Unbloody Sacrifice*, Part I. p. 208, 351—356.

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10. When *Beza* came to answer on the Head of *Sacrifice*, He appeared to be much concern'd at *Harchius's* unfair and ungenerous Dealing, in reviving stale Accusations against *Protestants*, without so much as taking notice of the strong and repeated Replies*. He avers solemnly, that the *Reformed* had been so far from discarding the *Eucharistical Sacrifice*, that They *only* had most strictly preserved it, or rather, *retrieved* it, fixing it upon its true and ancient *Basis*. Therefore He resented *Harchius's* Misreport, in this Article, as a grievous *Calumny*† upon the Protestant Name, since the Protestants had not rejected *all Sacrifice*, no nor so much as a *visible* Sacrifice in the Eucharist‡.

This was the Turn that *Beza* gave to that Matter; and it was the right Turn, made use of before by *Bucer* in 1546. For, *Bucer* was so far from submitting to the injurious Charge of discarding *The Sacrifice*, that He retorted That very Charge, and justly, upon the Accusers themselves: Not merely pleading, in behalf of the *Protestants* against the *Romanists*, that We have a Sacrifice as well as They, but that We *only* had kept it, and that

* *Beza*, p. 152.

† Cum totidem illa constet a nobis diligenter fieri, *Calumniator* in eo deprehendetur, quod *Sacrificium* a nobis subiatum esse dicat. *Beza*, p. 153.

‡ Quo sensu veteres Coenam Domini *Sacrificium* vocarint, speratissime liquet. Ostendat autem *Harchius* ecquid tandem istorum in nostris ecclesiis prætermittatur; & tunc a nobis *visibile* Sacrificium abolitum esse clamat. *Beza*, p. 155.

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They

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They had *lost* it, or however had so lamentably depraved or smothered it, that what remain'd of it was next to none^b. This He said, and This He proved, beyond all reasonable Contradiction. They must be very little acquainted with Those two excellent Men, *Bucer* and *Beza*, who can suspect that they admitted of no Sacrifice but *mental* or *vocal* only: For, They were firm and constant Friends to the *Christian Sacrifice*, rightly understood; to *external* Sacrificeⁱ, and that

^b Demonstrabo hæc ipsa veteris Ecclesiæ, & S. Patrum *Sacrificia* nos *vere* offerre & *sacrificare*: Vestros vero Sacrificulos illa *Annūā* a missis suis omnique sua Administratione aut *prorsus removisse*, aut certe *perversisse*, ut Autoritatibus omnibus S. Patrum *extremæ impietatis* convincantur & condemnentur. *Bucer* contr. Latom. L. ii. p. 146.

Planum faciam in nostris Ecclesiis restituta esse cum genera omnia *Sacrificiorum* & *Oblationum* quæ offerre vetus Ecclesia solita est—deinde ostendam Ecclesiæ veteris *Sacrificia* & *Oblationes* per vestros *Sacrificos* aut esse *omnino sublata*, aut *penitus perversa*. *Bucer*, *ibid.* p. 246. Conf. 144, 261.

ⁱ *External* Sacrifice has been owned, not only by *Bucer* and *Beza*, but by *Hoper*, *Jewel*, *Bilson*, *Fulke*, *Zanchius*, *Chrostovius*, *Mornaus*, *Scharpius*, *Field*, *Spalatensis*, *Montague*, *Lany*, *Patrick*, and many more, who yet admitted none but *Spiritual* Sacrifice: neither do I know that any of the old Protestant Divines ever rejected *external* Sacrifice, but in the sense of *extrinſick*, in which both Scripture and Fathers reject it.

N. B. *Extrinſick* Sacrifice means something *ab extra*, as a *Goat*, a *Lamb*, a *Leaf*, all *extrinſick* to us: *Intrinſick* is what proceeds *ab intus*, from *within* ourselves; as all our true *Services* do, whether internal and invisible, or *external* and *visible*: And therefore if all *true Services* are properly *Sacrifices*, there must of consequence be some *visible*, *external* *Sacrifices*. But we ought carefully to note, how the ancient Writers used *Words*, or *Phrases*. If I mistake not, *Lactantius* and *Austin* rejected all *visible* Sacrifice, admitting none but *invisible*, under the Gospel: But then they meant by *invisible*, the same with *intrinſick*; and they call it *invisible* with respect to its invisible Source, as it comes from *within*.

principally

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principally in the Eucharist, as all the *Fathers* were. Had but the Protestant Divines, as many as came after them, been as careful and accurate as They were in the stating the main Question, and as constant in abiding by it, many intricate disputes which have since risen, might have been happily prevented. For, indeed, the great Question between the *Romanists* and us, is not whether the Eucharist be a *proper*, or a *visible*, or an *external* Sacrifice, but whether it be an *extrinsick* Sacrifice or no; and whether *their* Eucharist or *ours* is That *Gospel-Sacrifice* which our Lord instituted, and which all Antiquity acknowledged. It will be found, upon just Enquiry, that our Eucharistical Sacrifice is the true one, and that their *Bread-Sacrifice* (for it is really no better, *a massa, sacerdotis, coctus, nec cum hoc sacra facit app.*) *Fictions* set aside) is as much a Corruption, tho' not altogether so *novel* or so *dangerous* a Corruption, as their *Bread-Worship*. But I return.

From the Time of *Beza's* Answer, *Harchius* and his System have been very little mention'd: Both seem to have been almost buried in Oblivion for 120 Years or more. Only, Mr. *Bayle* takes notice ^k of some slight mention made of *Harchius*, by *Rivet* in some Letters to *Militiere*, alias *Brachet*, in the last Century. Indeed, The *Romanists*, since That Time, have sometimes invidiously, and

^k In the Supplement to *Bayle's* Dictionary, or in the last French Edition, in the Article, *Harchius*.

insidiously charged the Protestants as interpreting the Words of Institution to such a Sense as either to make two *personal* Bodies of Christ, or to imagine some other *Fictitious* Body, substituted as the *Res Sacramenti*, instead of the *natural*. The Protestants rejected the *injurious* Asperision with Disdain, resenting it as a great *Reproach*, to be so much as suspected of Any Such Thing¹; but insisting upon it, in the strongest manner, that the Words, *This is my Body*, and *This is my Blood*, could not reasonably be interpreted of any thing else but the *natural* Body and Blood, represented, and sacramentally exhibited in the Holy Communion^m.

From the Accounts now laid before you, my Reverend Brethren, I take the Liberty to observe, that some late Notions of the Eucharist appear to be little else but the Remains of That *Confusion* which first began in the Decline of the VIIth Century: And the fundamental Error of all lies in the want of a right Notion of *Symbolical* Language, as before hinted. Hence it is, that *Signs* have been supposed either literally *to be*, or literally *to*

¹ Vid. *Chamier* Panstrat. Tom. iv. p. 528. 529.

^m Quæritur ergo, quid sit *Corpus meum*, *Sanguis meus*. Nos candidè, & libere, ac libenter respondemus, κατὰ τὸ ἐντὺν interpretandum, cum *Hesychio* in Levitici XXII^{um}. — est igitur *Corpus illud*; id est, solida Substantia *Humana natura*, quam assumptam in utero Virginis circumtulit in Hypostasi sua *Verbum*; quam Cruci affixam, & in Sepulchro depositam suscitavit a mortuis — quam denique transtulit in Cœlos, inde reddendam Terris postremo Adventu. *Chamier* Panstrat. Tom. iv. p. 528.

inclose

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inclose the very Things *signified*, viz. the *divine* Body, or the *divine* Graces, Virtues, or Powers. *Beza* cleared up what concern'd the latter, with great Acumen and Force: And the whole Question has been more minutely discuss'd since, by several able Hands^a; but more especially by the very acute and learned *Chamier*, who has in reality exhausted the Question, both historically and argumentatively, in his Disputes against the *Romanists*°.

I may note by the way, that the *Romanists*, from the Time of the *Trent-Council*°, have commonly maintain'd some kind of *Physical* Efficiency in the *outward* Sacraments, together with *inherent* Graces as infused into the Elements: Tho' some of their ablest Divines have scarce known what to make of the *Trent* Doctrine on that Head, but have in a manner given up the *Thing*, contending merely for *Words*, or *Names*. Cardinal *Allen*, one of the shrewdest of them, saw the Absurdity of the Notion, and exposed it: being aware how ridiculous it would be, to imagine any *inherent* or *intrinsic* Powers to have been infused

^a Hooker, B. V. N. 57, 60, 67. *Davenant. Determin.* p. 108

Gasp. Laurentius Defens. Sadeelis, p. 382. &c.

Rivet. Cathol.—Orth. Tom. ii. p. 5, &c.

Vossius de Sacram. Vi & efficacia. *Sacram. Ling.* p. 459. &c.

Le Blanc Theol. p. 253. *Idem. Determin.* p. 62.

Preservative against Popery, Vol. II. Tit. vii. p. 32.

Albertinus, p. 503. *Idem. Latens.* 9/c.

° Chamier Panstrat. Tom. iv. p. 51—96.

¶ Si quis dixerit Sacramenta novæ Legis non continere Gratiam quam significant,——Anathema sit. Concil. Trident. Sess. vii. Cap. 6.

into *Clay* and *Spittle*, into *Handkerchiefs* and *Aprons*, or into *St. Peter's Shadow*^a: Neither durst *Bellarmino* afterwards be at all positive on That Head^r. But yet Both of them were minded to contrive some *verbal* Evasion, whereby to make a Shew of maintaining what in reality they had yielded up. They pretended I know not what *divine Movement*, raising or enabling the Elements to produce the Effect: Which was somewhat like the Subtilty of Those who not knowing how to ascribe *Thought* to *Matter*, as such, either added *Motion* to *Matter*, or had recourse to *divine Omnipotence*, to salve the *Hypothesis*. Only, there is this Difference between the two Cases, that *Thought* is a *communicable* Attribute, which a *Creature* may have; but a *grace-giving Power* is *incommunicable*, and can reside only in a *divine Being*. *Gerard Vossius* has well observed^t, that

^a Noli putare id Patres dicere, quasi sit aliqua *permanens* Qualitas a Deo *infusa* Sacramento, aut ejus *Materia*, cum ea Qualitas neque *Spiritualis*, neque *Corporalis* esse possit. Nam si *Corporalis* esset, nihil adjuvaret ad *Spiritualem* Effectum magis quam ipsa *Natura Aquæ*: & *Spiritualis* Qualitas non potest inesse in *Corpore* tanquam in *Subjecto*. Sed id volunt, hanc esse Virtutem Sacramentorum, *ordinari, moveri, applicari, elevari* a Deo ad Effectum *Spiritualem*.—Christus accipiendo *Lutum* aut *Salvum*, non *impressit* illis, multo minus *Umbra* Petri, aliquam *Qualitatem medicam*; sed utendo, ac applicando, elevavit eas, &c. ^t *Alanus de Euchar.* p. 130. Compare my *Review*, p. 421, 422.

Non esse Controversiam de *Modo* quo Sacramenta sunt *Causæ*, an *Physicæ*, &c.—& rursus si *Physicæ*, an per aliquam *Qualitatem inbarentem*, an per solam Dei *Motionem*. *Bellarmino*. L. ii. C. i. p. 30.

^t Commentum hoc de Effectu ab *Actionis* vi orto, nec tamen a vi *interna* ejus, *cujus Actio est*, profecto merum *æquepoſitum* est, eademque

that The *Evasion* before mention'd was a mere *Evasion*: And indeed it amounts only to so many *unmeaning* Words, artfully thrown together as a fine-spun *Covering*, to hide the *Flaws* of a false *Hypothesis*. Be the *Divine Movement* what it will, it can never shake God's *Attributes* from his *Essence*, or his incommunicable *Powers* from his *Nature*, so as to transfer or impart them to a foreign *Subject*. God may *co-operate* with the *Elements*, so as to affect the *Soul*, while they affect the *Body*: But his *Operations* and *Powers*, tho' *assistant* or *concurrent*, are not *inherent*, or *intermingled*, but are entirely *distinct*; and are as truly *extrinsic* to the *Elements*, as the *Deity* is to the *Creature*. When and where the *Elements* are duly administred, and received, God does *then*, and *there* work the *Effect*, pursuant to his *Promise* and *Covenant*. The *Elements* are the *occasional* *Causes*, as it were, and He the *Efficient*: This is the *Whole* of That *Matter*.

eademque facilitate, qua citra Probationem ullam assertur, etiam rejici debet. Vossius de Sacram. Vi & Efficacia. p. 253.

Effectum non attingunt proprie, sed operari dicuntur, quia ubi sunt, Deus juxta promissionem suam operatur, & concurrat ad productionem Effectus supernaturalis. Albertinus, p. 503.

Res ipsa quæ unitur nobiscum in Conjunctione Spirituali, nequaquam cum illis Signis unitur: Alioqui Sacramentalis etiam hæc unio [unio Pacti] esset dicenda Spirituality; quæ ipsa quoque Signa vivificaret. Signa ipsa Sacramentalia non amplius essent Instrumenta, sed ipsa forent Causa efficiens & formalis: Quod est ad idem, & Naturæ Sacramentorum, atque Spiritus Sancti Energiz, Fideique Proprietati omnino repugnans. Gasp. Laurent. Index. Error. Greg. de Valent. in Opp. Sadeel. p. 389.

E 4

conferimus Sacramenta conferre gratiam per uerbum illis inest
rim aut unitatem (sive naturalem, sive supernaturalem) unde est
am conferre per modum cause proxime; sed dicuntur, ex
sua institutione, efficacia utriusque signa, quia signa certis
mentis, ad producendum gratia effectum, certa et infallibiliter
ore foveris et ubi promissionem, assistit: ut ex rationem
& causa sine qua non, et potius causa instrumentalis
videt. Instrumentum morale vocant. Laurent. Index. p. 114.

Cent. Covenant.
Determin. 23. p. 108
109.

Quæst. Sacram. p. 6
114.

1. 182

12.

72 · *The Sacramental Part*

If what hath been said may be thought sufficient to vindicate the received Doctrine of This Sacrament, as a *Sacrament*, then the other Notion of it, together with the *Bread-Sacrifice* built upon it, must fall of Course: And we may reasonably rest contented with what our excellent Church has all along taught us, both of the *Sacrament* and *Sacrifice*: Which in truth is no other Doctrine but what the *New Testament*, and the *Fathers* of the Church from the Beginning, and downwards for six whole Centuries have delivered: Here fix we, and abide. And that the Reasonableness of our so abiding may yet more clearly and more succinctly appear I beg leave here to throw in a few pertinent Considerations, for a kind of Recapitulation of what I have before said.

1. Let it be considered what pains have been taken, some way or other to *enrich* and *ennoble* a Bread-Sacrifice, in order to make it bear, or to suit it to a Gospel-State, and yet none of the Ways will answer upon a strict Trial; unless we could be content to rest in *Words* which have no *consistent*, or no *determin'd* Ideas. Shall we fill the Elements with *Divinity*, like as our Lord's *personal* Body is filled? A vain Thought! But supposing it

▪ The *Similitudes* made use of for magnifying the consecrated Elements, (chiefly since the 7th Century) are These five.

1. As the *Angels* deified, in a manner, the natural Body; so, &c.

2. A

of the Eucharist explained. 73

it were Fact, yet shall we *sacrifice* the divine Essence, or any of the divine Persons? God forbid. Yet *Harchius*, in his Way, was forced to admit of That Absurdity, in order to make out his *pure* and *unbloody*, and *propitiatory* Sacrifice^{*}: And so must all They who build upon the same *general* Principles, if they mean to be *consistent* with Themselves.

Or shall we, to avoid the former Absurdity, endeavour only to enrich the Elements with *Grace-giving*, or *Life-giving* Powers? That would be sacrificing the *divine Attributes*, as before, only with the additional Absurdity of abstracting them from the *Essence*, and placing them in a Creature, an *inanimate* Creature.

Or shall we call it only the sacrificing of *Grace* and *Pardon*, first lodged in the Elements, and next transferr'd from them to us? But how shall we make *Sense* of it? And if we could, how would it answer the Purposes intended by it? It is very certain, that good Christians are endowed with *infused* and *inherent*

2. As The *Fulness* of the *Godhead* dwelt in Christ's Body; so, &c.

3. As the *Holy Ghost* formed the Body in the Womb; so, &c.

4. As the *Holy Ghost* inhabited the Man *Jesus*; so, &c.

5. As The Burning Bush was a *Shechinah* of God; so, &c.

All of them *Novel*, and *Foreign*; and betraying great Forgetfulness of *Symbolical* Language, or *Sacramental* Phrases.

^{*} *Harchius* Parr. censur. p. 240, 263, 273, 275, 280, 299, 300.

¶ N. B. Whatever the *Fathers* may be conceived to have, looking at all that way, is either to be understood of what is *concurrent* with the Elements, not *inhering* in them; or else, it is to be interpreted of the *whole* *Sacramental* Solemnity, in which God bears

but *Commixtio* spiritus et panis quom pollet, in h
arter pan dicitur, non ipso pane fit, neque in ipso
sed in *code* sumuntur per *transm.* *substant.* 220. see
p 39 43. Compare *Psalm.* 404. 431. 432. 446
rather the *Word*, not the *Water* dwelt left - but only the *Word*
etc. of which that is in them: And yet not in them reserved
a *Person* and *inhabitation*; as do manifest from his [epiph
Example: p. 327.

74 *The Sacramental Part*

berent Graces. Now, supposing that the Elements have the same (which however is a wild Supposition) yet That could only make the Elements, *so far*, equal to every good Christian] *But* still the *good Christian*, tho' equal only in That view, will be as much a nobler Sacrifice than the *Elements*, as *Man*, the *living* Image of God, is better than a *dead Loaf*. Why then so much Earnestness for a *dead* Sacrifice (were it really any) in preference to so many better *living* ones? Or what Sense or consistency can there be in proclaiming, that such *dead* Sacrifice, and offer'd by *Man*, is the most *sublime* and *divine* Sacrifice that Men or *Angels* can offer²; especially considering, that the Value of the *Sacrifice* can never rise higher than the Value of the *Sacrificer* ³?

Shall we at length say (which appears to be the

bears his Part: And then it is no more than saying, that God is in the Sacraments as he really is, and operates in *Both*, as he really does. It may be justly said, that the *abiding Virtue* of Baptism (not the *inherent Virtue* of *Water*, which is none) operates as long as a Man lives. See *Review*, p. 329. That is, God applies and continues the Graces and Privileges of That Seal, and his Work is sure and lasting. And if God operated with the *consecrated* Elements reserved in the Church, or in private Houses, for many Days, or Weeks after; it was not because the Elements retained any *inherent* Virtues, but because God is true and constant to his own Covenants, or Ordinances.

² *Unbloody Sacrifice*, Part. II. p. 60, 67, 141. Compare my *Appendix*, p. 12 13.

³ See my *Christian Sacrifice explained*, p. 42. *Pet Martyr*. Comment. ad 1 Cor. p. 48. 65. *Zanchius* Tom. VI. p. 212, 215. *Alias* ad Ephes. p. 424. *Benedict. Aretius*, Loc. comm. p. 394. *Et*.

of the Eucharist explained. 75

the last Refuge) that the sacred Elements are the *most perfect and consummate Representatives* of the *natural* Body and Blood, answering to the *Originals* as compleatly, as exemplified Copies do to *Charters*, or to *Letters Patents*? Such *Words* are easily thrown out: But what *Sense* do they bear, or what *Scripture* or *Fathers* have ever used them^b? Or to what purpose can it be, to make use of swelling and magnificent Phrases, without any *coherent*, or *determinate* Ideas? Besides that even the *original* Body and Blood do not operate *efficiently*, as the Elements are supposed to do, but *meritoriously*^c, and that by means of the *Divinity* which *personally* resided and resides in them: Therefore, unless the Elements have the same divinity *personally* united with them, they can be no such *consummate Proxy* as hath been pretended. Upon the whole, This Account must either at length resolve into a *personal* Union of the Elements with the *Logos*, or amount to nothing. I have endeavoured

Pet. du Moulin, Buckler of Faith, p. 416. *Anatome Missæ*, p. 168. *Riv.* Summ. Controv. Tom. II. p. 108. *Animadv. ad Cassand.* p. 28.

^b Cardinal *Perron* made use of That vaunting Plea, that affected and foreign Similitude, and was thus answer'd,

Stupenda prorsus est Hominis Audacia, *Veteribus* tribuentis id de quo ne per somnium quidem cogitarunt. Quis enim illorum unquam observavit, aut tantillum subinnuit, eucharistiam hoc sensu *Antitypum* appellari? Nullus, nemo. *Albertin.* p. 277. Conf. p. 437. 443. 471. *Scot. J. c. m. s. p. 26. 27.*

^c Agnoscimus *carnem* vere *vivificare*, quatenus oblata fuit Deo — tanquam causa *meritoria*, sed non vivificare corporibus nostris receptam. *Riv.* Tom. II. p. 138.

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to turn, and try this Matter every way, in order to guard the more strongly against a common Failing, viz. the resting in a String of *unmeaning* Words, which really carry in them no *certain*, or no *consistent* Ideas. For, so it is, that *false* Systems generally have been kept up by such as intend not to deceive others, but are really deceived Themselves: And it is difficult to persuade Them to call over their *Ideas*, or to examine their *Terms*, with due Care.

2. To what has been said, I shall only add, that it is worth considering, that many true and sound Principles of our own Church, and of the ancient Churches also, (as may be understood from what has been hinted) must be given up, before we could admit the *Bread-Sacrifice*; and that when it is brought in, it can never find rest, till it thrusts out the *Sacrifice of the Cross*, as I have shewn elsewhere^d. Some perhaps might *modestly* resolve to stop in the Mid-way; but They would be the less *consistent* in doing it: For, the natural, necessary, unavoidable Consequence of the other Principle, regularly pursued, must at length terminate in rejecting the *Cross-Sacrifice*. If our Eucharist is a Sacrifice of the *Elements*, so was our Lord's also; or else ours and his will not tally: And He must have sacrificed *Himself* at the same time; or else

^d *Appendix*, ch. iv. p. 39&c.

of the Eucharist explained. 77

other accounts will not answer ^e. And if such was the Case, the Sacrifice of the Cross was effectually *precluded*, since our Lord was to make a Sacrifice of *Himself* but *once* ^f. The Sacrifice of the Cross cannot, in this way, be considered as a *Continuation* of the Sacrifice of the *original* Eucharist, for these Reasons: 1. The *Subject-matter* could not be the *same*: For, neither *Bread* or *Wine* could have any Place in the Oblation of the Cross. 2. The *number* could not be *one*: For, in the original Eucharist are supposed *two* Sacrifices, the *Elemental* and *Personal*, whereas upon the Cross, there could be no more than the *Personal*. 3. The *Form* of the Sacrifice could not be the *same*, but different as *bloody* and *unbloody*. 4. The *Priesthood* (which is most material) could not be the *same*: For, it is denied that Christ offered at the Cross a *Melchisedechian* Sacrifice, or offered as a *Melchisedechian* Priest ^g. 5. *Lastly*, The *Value* could not be the *same*: For, *two* must be supposed better than *one*, if *each* of them has its respective Value; or if not, Why was not one of them spared? And a *Melchisedechian* Sacrifice must be supposed the most *honourable* and the most *valuable* of any, and so of course must *supercede* all other. In short, the Cross-Sacrifice, in this way, must either be *excluded*, or else griev-

^e See Appendix, p. 54.

^f See Appendix, 47, 54.

^g See Appendix, p. 28, &c. 40.

ously

1. Si enim Sacerdos, ut voluit, juxta ordinem Melchisedech, 2. quantum operando Sacrificium, quod in cruce os fuit, non Sanguis est effusus? non esset hoc illoque hanc Ecclesia propinaculum, non ut dicant (quemadmodum ostendit Augustinus, *Enchiridion* aliquando scriptum, et post-ice Londoni, idem D. Pauli exantavit) XNUM in actum fuisse Sacerdotem secundum ordinem Aaronis. 1481. 1647. G. 1. 2. p. 50. *Argumentum* Conf. *Fulda* in 11. p. 748. 749. *Herbans* (1566) 3. 1. c. XII. p. 28. c. 28. p.

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ously *disparaged*, by being brought in as *Second*, and *inferior* to the *Higher* Sacrifice before made in the Eucharist. Some learn'd Persons, ancient and modern, have reasonably conceiv'd *three* several Parts or Views of *one continued Oblation* of Christ our Lord^b: But then They have conceived it in quite another Sense, and upon very different Principles, nothing at all akin to the Notion of the *Bread-Sacrifice*. They might, in their way, *consistently* maintain one continued *Oblation*; which others cannot, for the Reasons just mentioned. Therefore, tho' it is a very great Errour to reject the *Sacrifice of the Cross*, yet since it is but the necessary Consequence of the Principle before mentioned, and is no more than arguing *right* from *wrong* Premises; it seems that the *first*, or *greatest* Fault lies in *retaining* the *Principle*, after it is clearly seen what Company it must go with, and what Precipices it leads to. I forbear to press these Matters farther, and should have been glad to have had no occasion for pressing them so far. May God give a Blessing to what is sincerely intended for the Service of *Truth* and *Godliness*: And may That divine Spirit which *accompanies* the Word and Sacraments, and *dwells* in all the Faithful, grant us a sound Judgment, and a right Understanding in all Things.

^b See *Review*, p. 514.

Distinctions of Sacrifice :

Set forth in a

CHARGE

Deliver'd in Part to the

Clergy of *Middlesex*

AT THE

EASTER-Visitation, 1740.

By *DANIEL WATERLAND*, D.D.
Archdeacon of *Middlesex*, and Chaplain in
Ordinary to His Majesty.

Nos Panem & Vinum, in usu sacræ Coenæ, *sanctificari*
concedimus : *Sacrificari* nunquam dabimus. MASON,
de Minister. Anglican. p. 575.

L O N D O N :

Printed for W. INNYS and R. MANBY, at
the West-End of St. Paul's.

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ERRATA.

- P. 11. line 14. read *intrinsec.*
 P. 73. line 4. read *at.*
 P. 75. in Notes, line 7. read *no, Sicut & quia.*
 P. 75. in Notes, line 8. read *summas.*
 P. 76. in Notes, line 2. read *Recurr.*
 P. 84. in Notes, line 4. read *use.*
 P. 101. in Notes, line 5. read *fit.*

Reverend



Reverend Brethren,



H O' I have dwelt some time upon the *Christian Sacrifice*, perhaps even to a degree of Tediouſneſs; yet conſidering the great Importance of the Subject, I am not willing to diſmiſs it, while I ſee room left for throwing in any farther Light upon it. This may be done, as conceive, by a more minute Conſideration of the ſeveral *Diſtinctions*, or *Names* of Diſtinction, which *Sacrifice*, of one kind or other, was paſſed under, in Church-Writers; thoſe ſpecially of the earlier Times, not neglecting others of later Date.

My Deſign therefore, at preſent, is to bring together into one ſummary View the moſt noted Diſtinctions, or Names of Diſtinction; and to explain them one by one, taking in the

B

Autho-

2 *Distinctions of Sacrifice, &c.*

Authorities proper to illustrate their Meaning, or to signify their Use.

I.

The first and most comprehensive Division, or Distinction of *Sacrifice*, is into four several Kinds, denominated from so many several Kinds of Religion; *Patriarchal*, *Pagan*, *Mosaic*, and *Christian*.

1. The *Patriarchal* Sacrifices commenced, very probably, soon after the Fall, and consisted of *slain Beasts*^a, prefiguring Christ to be slain, pursuant to some divine Appointment^b. Certain it is, that *Cain* and *Abel* offered Sacrifices, and that very early^c; one, of the *Fruits* of the Earth; and the other of *Cattle*^d. Such were the *Patriarchal* Sacrifices strictly so called, of the material and extrinsec Kind. No doubt but the good Patriarchs offered *spiritual* Sacrifices besides: But those were Gospel-Sacrifices (as the *Gospel*, in some Sense, obtained even from the Time of the Fall^e) and therefore I reckon not them as purely *patriarchal*.

2. The

^a This hath been probably collected from *Gen.* iii. 21: See *Patrick* and other Commentators.

^b See my first Charge of 1731. p. 41. Conf. *Enochius*, *Demonstr. Evang.* L. I. c. x. p. 35.

^c A. M. 130. *Bedford's Script. Chronol.* p. 126.

^d *Gen.* iv. 3, 4.

^e See my *Review*, p. 428.

Distinctions of Sacrifice, &c. 3

2. The second Branch of this Division concerns the *Pagan* Sacrifices; which appear to have been little else but the *Patriarchal*, variously corrupted, at different Times, and in different Degrees, by superstitious Additions, or Mutilations^f.

3. The *Mosaical* Sacrifices were the *Patriarchal* *augmented*, *regulated*, and very minutely diversified, by divine Authority.

4. The *Christian* Sacrifices are what both the *Patriarchal* and *Mosaical*, strictly so called, pointed too: They are the *Things signified*, the *Truth*, the *Substance*, the *Antitypes* or *Archetypes* of those *Types*, *Signs*, *Figures*, *Shadows*. Christians have a *Sacrifice* of which they *participate*, and whereupon they *feast*, which is no other than the *Grand Sacrifice* itself, whereof the *Patriarchal* and *Jewish* Sacrifices were *Types*, or *Prefigurations*: And Christians have *Sacrifices*, which they devoutly offer up as *Presents* g to the Divine Majesty: Those are their *spiritual*

B 2

Sacri-

^f Tantum interest inter Sacrificia *Paganorum* & *Hebræorum*, quantum interest inter imitationem errantem, & præfigurationem prænuntiantem. *Augustin.* contr. Faust. L. xxi. c. 21. p. 348. *Conf.* L. xxii. c. 17. p. 370. Edit. Bened.

^g Note, That the two oldest Names of *Sacrifice* are *Mincha* (Gen. iv. 3.) and *Corban* (Levit. i. 2.) Both signifying a *Gift*, or *Present*; and in that Case, a *Gift to God*. This Observation may be of use to cut off all fruitless Speculations upon the critical Meaning of the younger Name *συνία*, in the *Greek*, and to vindicate the *Propriety* of the Appellation, as to *Spiritual Services*, the noblest of all *Presents* to a *Spiritual* Being.

4 *Distinctions of Sacrifice, &c.*

Sacrifices (all reducible to one, namely, *Self-sacrifice*) whereof the Patriarchal Sacrifices were *Signs*, or *Symbols*^b. So much, in the general, of the first Distinction, or fourfold Division: Some Particulars just hinted shall be explain'd in the Sequel, in the Places proper. I proceed to a second Distinction.

II.

Sacrifices may be considered either in an *active* View as *offered*, or in a *passive* View as *participated*. The Jewish *Passover*, or Paschal Lamb, for Instance, might be considered as a Sacrifice *offered* up to God by the Priests, or as a Sacrifice *participated* by the People who feasted upon it. The Case is the same, so far, with our Lord's Sacrifice: For, He is our *Passover*, sacrificed for usⁱ. He is the *Lamb of God*, as he offered himself up a Sacrifice to God: He is our *Paschal Lamb*, as we *participate* of him, and *feed* upon him^k. This Distinction

^b Of the Difference between a *Type*, and a *Symbol*, see *Ortram. de Sacrificiis*, p. 203. A *Type*, strictly, is an Image or Figure of Things *future*: But a *Symbol* is an Image or Figure of Things at large, whether *past*, *present*, or *to come*. So that Symbol is a more *general* Name than *Type*; tho' they are sometimes used promiscuously in ancient Writers.

ⁱ 1 Cor. v. 7.

^k *Ferus*, a learned and moderate *Romanist*, who died *A. D.* 1554. express'd this Matter very justly, and after the *Protestant* Way.

In Ecclesia autem, *Sacrificium nostrum est Christus*: Qui semel quidem seipsum obtulit, *Memoria tamen & Representatio* ejus

Distinctions of Sacrifice, &c. 5

distinction of *active* and *passive* Sacrifice is not met with among the Ancients, in *Terms*: But it is sufficiently warranted by the *Ideas* of the New Testament, and by the Doctrine of the primitive Churches; and it is founded in the very Reason and Nature of Things. To explain this Matter, let it be observed, that our Lord's Sacrifice, *actively* considered, as a proper *Act* of *sacrificing*, was performed once for all, was one *transient* Act: But the Subject-matter of it, *viz.* Christ himself, and the *Virtue* of that Sacrifice, are *permanent* Things, to be for ever commemorated, exhibited, participated. Christ entered into Heaven with *his own Blood*¹; and in virtue of the Cross-Sacrifice, he *abideth a Priest continually, ever living to make Intercession for us*^m. In such a Sense, his *Sacrifice* abides, and we perpetually *participate* of it; sometimes *symbolically*, as in the *two Sacraments*; and at other times without Symbols, by *Faith* only and *good Life*. In this Sense it is, that Christians are said to *have an Altar, whereof to eat*ⁿ: And if an Altar, they must *have*

B 3

a Sa-

^ej^{us} Sacrificii quotidie in Ecclesia fit. Juxta hoc, offerre debemus Sacrificium *Laudis*, item Sacrificium *Justitiæ*, imò *Nos ipsæ*. *Joban. Fer.* in Genes. c. viii. p. 248. A. D. 1550.

¹ Hebr. ix. 12.

^m Hebr. vii. 3, 25.

ⁿ Hebr. xiii. 10. See my *Review*, p. 144, &c.

6 *Distinctions of Sacrifice, &c.*

a *Sacrifice*, for the same Reason, and in the like Sense. The same Thing is intimated by St. *Paul*, in the Comparison which he draws between the Partakers of the Jewish Altar, and the Christian Communicants^o: For, as the *Jews* literally feasted upon the *Typical* Sacrifices, so Christians spiritually feast upon the *Body* and *Blood* of Christ, the *true* and *grand* Sacrifice. Therefore Christ's Sacrifice is *our* *Sacrifice*, but in the *passive* Sense, for us to *partake* of, not to *give* unto God. Christ once *gave* himself to God for us, and now gives himself to us, to *feast* upon, not to *sacrifice*. This Distinction is worth the noting, for the explaining numerous Passages of the Fathers; either, where they speak of Christ himself as the *Church's* *Sacrifice*^p, or where they consider the grand Sacrifice as *dispensed* or *communicated*^q in the Eucharist, by and through the Symbols, to as many as are worthy.

But

^p 1 Cor. x. 16.—21.

^q See *Christian Sacrifice explain'd*, p. 8, 9, 10.

^r Memoriam sui ad Altare tuum, Deus, fieri desideravit [*Mistica*] cui nullius diei intermissione servierat, unde sciret *dispensari victimam sacram*, qua deletum est *Chirographum* quod erat contrarium nobis. *Augustin.* Confess. l. 9. c. 13. p. 170. Tom. I. Edit. Bened.

Ut jam de cruce commendaretur nobis *Caro & Sanguis* Domini, novum Sacrificium. *Augustin.* in Psal. xxxiii. p. 211. Tom. IV.

Quod addidit, *manducare panem*, etiam ipsum *Sacrificii* genus eleganter expressit, de quo dicit *Sacerdos ipse*, *Panis quem ego dederam*,

Distinctions of Sacrifice, &c. 7

But while *Scripture* and *Fathers* thus speak of Christ himself, or of his *Body* and *Blood*, as the *Sacrifice* whereof Christians *partake*, that is, of Sacrifice in the *passive* Sense, or *passive* View, with respect to us the *Receivers* of it; yet the same *Scripture* and *Fathers* do as plainly, and as frequently speak of other *Sacrifices* belonging to Christians, such as they *actively* offer up to God, and present as *their own* Sacrifices, the best they have to *give*; and those are their *spiritual* Sacrifices, of which I shall say more under a distinct Head, in its place. Enough, I hope, hath been said for the explaining both the Meaning and the Use of the Distinction between *active* and *passive* Sacrifice, between *performing* a Sacrifice, and *participating* of what has been sacrificed. Our religious Duties or Services are our *only* *Sacrifices* in the *active* View; and Christ once offered is our *only* sacrifice in the *passive* or *receptive* View; as was formerly well distinguished by a moderate *Roman Catholick*^r, who met with hard Usage

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for

edero, *Caro mea* pro seculi vita. Ipsum est *Sacrificium*, non secundum *Aaron*, sed secundum *Melchisedech*. *Augustin.* de Civitate Dei, L. xviii. c. 5. p. 466. Tom. vii.

^r Ritè in Missa dicitur à sanctis Patribus offerri & sacrificari corpus Christi. 1. Eo sensu quo asserunt Ecclesiam offerre in Missa *semetipsam* & preces. 2. Quia in Missa *representatur* & *commemoratur* Sacrificium Crucis & Passionis Christi, nuncupatur *Sacrificium commemorativum*. 3. Capiendo Sacrificium *passive*.

8 *Distinctions of Sacrifice, &c.*

for so freely speaking the Truth. But I pass on.

III.

Another very noted and necessary Distinction is between Sacrifice *extrinſick*, and *intrinſick*. Christians have no *extrinſick* Sacrifice but *Chriſt*; and that with regard to *Participation* only, as before hinted: All their other *Sacrifices*, wherein they themſelves are the *Sacrificers*, are of the *intrinſick* kind, are *ab intus*, from *within* the Perſons themſelves; being either good Thoughts, good Words, or good Ways, all of them Iſſues of the *Heart*¹. This is ancient and catholick Doctrin: For thus did the primitive Fathers diſtinguiſh the *Chriſtian* Sacrifices from the Sacrifices of *Jews* and *Pagans*; which were of the *extrinſick* kind, were *extraneous* to the Man, ſuch as *Sheep*, *Goats*, *Beeves*, *Fruits*, *Cakes*, or the like. What *Barnabas* ſays of God's now requiring an *human Oblation*, inſtead of the old *legal* Sacrifices², may beſt be interpreted by this

Key.

ſue, pro *Sacrificato*, noviter applicato nobis, aſſeritur ritè Sacrificium Miſſæ; quia in ea continetur Corpus Chriſti quod fuit verè *sacrificatum* in unico illo Sacrificio crucis. *Joan. Baræſ*. Catholico-Roman. pacific. in *Brown* Faſcic. Tom. ii. p. 849.

¹ Prov. iv. 23.

² Hæc ergo [*Sacrificia*] vacua fecit, ut nova Lex Domini noſtri Jeſu Chriſti, quæ ſine jugo neceſſitatis eſt, *humanam* habeat

Distinctions of Sacrifice, &c. 9

Key: It is the *Man* that God requires, as his *Sacrifice*; and he is to give to God, not Things *extrinſick*, but his whole ſelf, his Soul and Body, his Mind and Heart ^u.

Origen expreſſes the Diſtinction in plain and broad Terms, obſerving that every good Man has his Sacrifice in *himſelf* ^w: That he ſends it up to God from within, from his own ſelf: That *Sons*, or *Daughters*, or *Farms*, or *Cattle* are all of them *extraneous*, or *extrinſick* to the Man: That *Self-sacrifice* is beyond all other, as it is copying after the Example of Chriſt ^x. *O-ri-gen* was not ſingular in thus commending *Self-sacrifice*, as the *beſt* of any, and the Sum total of all: Other ancient Fathers of the Church have done the like ^y. It is a Maxim
of

beat *Oblationem* ——— Nobis enim dicit, *Sacrificium Deo* cor tribulatum, &c. *Barnab.* Epist. c. ii. p. 55. Compare my *Review*, p. 479.

^u Deus non *Pecudis* ſanguine, ſed *Hominis* pietate placatur. *Laſſant.* Epist. p. 204.

Non vult ergo Sacrificium trucidati *Pecoris*, ſed vult Sacrificium contriti *Cordis*. *Auguſtin.* de Civit. Dei, L. x. c. 5. p. 241. Tom. vii.

^w Unuſquiſque noſtrum habet in ſe Holocaustum ſuum, & Holocausti ſui ipſe ſuccendit Altare, ut ſemper ardeat. *Origen.* in Levit. Hom. ix. p. 243.

^x Vota autem Domino offerre nemo poteſt, niſi qui habet aliquid in ſemetipſo, & in ſubſtantia ſua, quod offerat Deo. ——— Filium offerre, vel Filiam, aut pecus, aut prædium, hoc totum extra nos eſt. *Semetipſum* Deo offerre, & non alieno labore, ſed proprio placere, hoc eſt perfectius & eminentius omnibus votis: Quod qui facit, imitator eſt Chriſti. *Origen.* in Num. Hom. xxiv. p. 364. Edit: Bened.

^y See References to them in *Chriſtian Sacrif. expl.* Append. D. 12.

12 *Distinctions of Sacrifice, &c.*

were from *without*, these from *within*^c. His Disciple *Isidore* fell in with the like Sentiments, in his Reflexions on *Rom. xii. 1. Present your Bodies a living Sacrifice*^d, &c. *St. Austin* is very clear and expressive on the same Head: For, after rejecting all *extrinsec* Sacrifice, (*actively* considered) he then asks the Question, "What? Have we therefore nothing to offer?" "Shall we so come before God? So hope to appease him? He answers: By all means *offer*: you have *within* you what you are to offer. Look not *abroad*, for *Frankincense*, but say, in me are thy *Sacrifices of Praise*, O God, which I am to render thee. Seek not *abroad* for *Cattle* to slay; you have *within* yourself what you should slay. *The Sacrifice of God is a troubled Spirit*^e." I may hereupon remark, that *St. Austin* would not say in this Case, *offer Christ*: For, tho' *Christ* is our Sacrifice to *commemorate*, or to *feast* upon, he is not our Sacrifice to *offer up* in a proper

^c Ἐκείναι δὲ καὶ πλείους καὶ τῶν ἐξόντων οἰόν, αὐτὰς δὲ ἀπὸ τοῦ ἑαυτοῦ ἐξωθεν, αὐτὰς ἐνδοθεν. *Chrysost.* in *Hebr. c. vi. Hom. xi. p. 115. Tom. xii. Bened. Ed.*

^d *Isidor. Pelusiot. L. iii. Epist. 75. p. 284.*

^e Nihil ergo offeremus? Sic veniemus ad Deum? Et unde illum placabimus? Offer sanè: *In Te* habes quod offeras. Noli *extrinsecus* Thura comparare, sed dic, *in me* sunt, Deus, vota tua, quæ reddam laudis Tibi. Noli *extrinsecus* pecus quod mactes inquirere: Habes *in Te* quod occidas. Sacrificium Deo Spiritus contribulatus, &c. *Augustin.* in *Psal. l. p. 473. Tom. iv. Conf. p. 14, 364, 527, 528, 529.*

Distinctions of Sacrifice, &c. 13

er sacrificial Sense. Much less would he say, sacrifice *Bread* and *Wine*; for, they are Things *extrinſick*, as much as *Cattle*, or *Frankincense*, and cannot be the Subject-matter of a Gospel-sacrifice, any more than the other. What then was the only Sacrifice left for a Christian *active-ly*, and *properly* to offer? The *Man* himself, or *his Services*, which amount to the same thing) That was still left: And there St. *Auſtin* very justly, and very consistently, fix'd the *Christian Sacrifice*, (actively consider'd) as he always does.

IV.

I pass on to another ancient and useful Distinction of Sacrifice, into *visible* and *invisible*. A Distinction near a-kin to the former, or rather resolving into it. *Pagan* and *Jewish* Sacrifices were *visible*; but the Christian Sacrifices were deem'd *invisible*; not every way, but in respect of their invisible Source, as arising from *within*, from the *Heart* or *Mind*, which is *seen* to God only. *Lactantius* argues, that our Sacrifices ought to be *invisible*, that so they may suit the better with an *invisible* Deity ^f.

St. *Auſtin*

^f Si enim Deus non videtur, ergo his rebus coli debet quæ non videntur. *Lactant.* de ver. cult. L. vi. c. 25.

14 *Distinctions of Sacrifice, &c.*

St. *Austin* has the same Distinction between *visible* and *invisible* Sacrifices, meaning by the *visible* the noted Sacrifices of *Jews* and *Pagans*, and by the *invisible*, the Sacrifices made by good Christians only, the Gospel-sacrifices. In one place, he observes, that the *Jewish* Sacrifices, which God's People now read of only, and do not use, were *Signs* of the evangelical; and thereupon he says, that *a visible Sacrifice is a Sacrament, or holy Sign, of an invisible Sacrifice* &c. In another place, arguing, *ex hypothesi*, against *Porphyrius*, and other *Pagans*, (whose Principle it was, to offer what they called *invisible Sacrifices* to God supreme, and what they called *visible*, to inferior Deities) he pleads, that both the *visible* and *invisible* ought to go to the *supreme* only; those being *Signs* of these, and requiring the same Direction, to the same Deity: And hereupon he observes, that the Persons themselves are, or ought to be, that *invisible Sacrifice*, whereof the *visible* are the *Signs*^b.
St.

* Nec quod ab antiquis patribus talia *Sacrificia* facta sunt in victimis pecorum (quæ nunc Dei populus *legit*, non *facit*) aliud intelligendum est, nisi rebus illis eas res fuisse *significatas* quæ *aguntur* in nobis, ad hoc ut inhæreamus Deo, & ad eundem h-nem proximo consulamus. *Sacrificium* ergo *visibile* *invisible* *Sacrificii Sacramentum*, id est, *Sacrum Signum* est. *Augustin.* de civit. Dei, L. x. c. v. p. 241. Tom. vii.

^b Qui autem putant hæc *visibilia* *Sacrificia* *Diis aliis* congrere, *Illi* vero tanquam *invisibili* *invisibilia*, & majori majori, melio-

Distinctions of Sacrifice, &c. 15

Austin here builds upon this Christian axiom, that what some call *visible Sacrifice*, really no better than the *Sign, Shell, Shadow* true Sacrifice; and that it is no more *true sacrifice*, than articulate *Sounds* are *Sense*, or *words* are *Ideas*. Nothing with him is *true sacrifice*, or *acceptable Sacrifice*, or *evangelical sacrifice* (for those are so many Phrases reciprocal, and tantamount) but the *invisible Sacrifice*, the Sacrifice of the *Heart*, of the *Mind*, the *Man*, for the Mind is the Man.

One may justly wonder what some Divines, among the *Romanists*, have meant, who in order to maintain an *extrinsic* Sacrifice in the Eucharist, have laid hold of *Austin's Account* of a *visible Sacrifice*, (that is, of a *Sign, Shell, Shadow*) as amounting to a *Definition* of *true, proper Sacrifice*. They could not have contrived a shorter or surer way to depreciate the Eucharistical Sacrifice. For, since it is manifest,

iorique meliora, qualia sunt puræ mentis, & bonæ voluntæ officia; profecto nesciunt hæc ita esse *Signa* eorum, sicut *ba* sonantia *Signa* sunt rerum. Quocirca, sicut orantes atque lantes, ad eum *dirigimus* significantes voces, cui *res ipsas in le*, quas significamus, *offerimus*, ita sacrificantes non alteri *hile Sacrificium* offerendum esse noverimus, quam illi cujus *ordibus* nostris *invisible Sacrificium* nos ipsi esse debemus. *Austin*. *ibid.* L. x. c. 19. p. 255.

Sacrificium, proprie dictum, est sacrum Signum. Sylvius. m. iv. p. 624. *Sacrificium est invisibilis Sacrificii visibile Sacramentum. Bayus, L. iii. c. 2. p. 210.*

16 *Distinctions of Sacrifice, &c.*

manifest, that St. *Austin* rejected those called *visible Sacrifices*, as what never were *true Sacrifices*, (in his Sense of *true*) even when *required* under the Law, and are not *required* at all, under the Notion of *Sacrifice*, by the Gospel^k, the advancing of *Signs* now into proper *Sacrifices*, is but a kind of *Will-worship*, or *Sacrilegious Usurpation*. The *Sacramental Elements* are not that *true Sacrifice* which St. *Austin* so often speaks of, but the *Signs* of it^l; not that *true eucharistical Sacrifice* which that Father so magnificently sets forth, but the *Shadows* of it^m. And what can give a Man a meaner Idea of the *Eucharistical Oblation*,

^k In hujus Prophetæ verbis utrumque distinctum est, satique declaratum, illa Sacrificia per seipsa non requirere Deum, quibus significantur hæc Sacrificia quæ requirit Deus. *Augustin. de civit. Dei, L. x. c. 5. p. 242.*

^l Quod ab omnibus appellatur Sacrificium, Signum est veri Sacrificii. *Ibid.*

^m *Nazianzen* expressly teaches the same Thing, where he declares that the *outward Oblation* is but as *Shadow* to *Truth*, in respect of the true and spiritual Sacrifices.

Οὐδε κ' ἄλλο θυσιάζειον, ἢ τὸ πρὸς τὰ νῦν ἑρμηνεύειν—τὸ τῷ Θεῷ προσφέρειν, τὸ τῷ Θεῷ δεκτὸν, θυσιαν, κ' προσφορὰν, κ' εὐχαριστία. κρείττονα γὰρ νῦν προσευχόμενοι, ὅσον κρείττονον σκεύος ἢ Ἀλυσία. *Nazianz. Orat. xxviii. p. 484. See my Review, p. 522—526.*

Gregorius affirmat oblationem illam quæ fit in Eucharistia, esse *umbram* ac *imaginem* oblationum nostrarum *Spiritualium*, ac iis longe inferiorem. *Albertinus, p. 474.* The Reader may compare *unbloody Sacrifice*, Part 1. p. 32. if disposed to obferre what may be said, where no just *Answer* can be given. *Albertinus* had fore-closed all *Evangelists*: And yet no notice was taken of him.

Distinctions of Sacrifice, &c. 17

lation, and *Sacerdotal Sacrifice*, than the placing it in the *Signs* of *true Sacrifice*, and thereby setting it much *lower* than the *private*, but *true Sacrifice* of every single *Laic* of the Church? In short, St. *Austin's* true Sacrifice was really *Self-sacrifice*ⁿ, the same with his *invisible Sacrifice*: And his *Eucharistical Sacrifice* was the offering up the collective Body of Christians, the whole *Church*, or *City* of God^o. But of this I may say more in a proper place. All that I shall observe farther here is, that St. *Austin* never once gives (so far as appears) the Name of *visible Sacrifice* to any thing which he esteem'd *true Sacrifice*, or Gospel-sacrifice, justly so called. What he said of *visible Sacrifice*, in the two Passages before cited, related purely to the *Jewish* and *Pagan* Sacrifices, which he opposed to the *invisible*, that is, to the *Christian* Sacrifices. He does indeed sometimes speak of the Christian Sacrifices, as *appearing*^p, or being *seen*; that is, in such a Sense as Things *invisible* may be said to be seen by

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their

ⁿ *Augustin.* Tom. v. p. 268. Tom. vii. p. 242, 243, 244, 256, 260, 569, 609, 674. Tom. viii. p. 349, 568. Tom. x. p. 94. Ed. Bened.

^p *Ibid.* Tom. vii. p. 243, 244, 256, 260, 569, 674.

^r *Ibi* quippe primum *apparuit* Sacrificium quod nunc à Christianis offertur Deo, toto orbe Terrarum, &c. *Augustin.* de civ. Dei, L. xvi. c. 22. p. 435. Tom. vii.

Cum *videt* Sacrificium Christianorum toto orbe Terrarum, &c. *Ibid.* L. xvii. c. 5. p. 465.

18 *Distinctions of Sacrifice, &c.*

their *Signs*, or reasonably collected and inferred from what appears outwardly. Good Works are *seen* by Men, and they are *Sacrifices*: But they are not seen as *good*, or as *Sacrifices*, except to God only, who alone sees the *Heart*. Good Christians are a *Sacrifice* to God in St. *Austin's* Account, and they are *visible*, as Men: Nevertheless, he calls them an *invisible Sacrifice*, because in their *sacrificial* Capacity they are seen to God only, the Searcher of *Hearts*. He would not allow that *Satan* himself could see what *Job* did, when he *sacrificed* unto God: *Job* was *visible*, but his *Sacrifice* was *invisible*; because it was *true Sacrifice*, arising from the *Heart*¹. From what hath been noted under this Article, it may sufficiently appear, that the Gospel-Sacrifices are of the *invisible* Kind, as contradistinguish'd from the *visible* Sacrifices of *Jews* and *Pagans*; and that they have had the name of *invisible*, on the same account as they had the name of *intrinsick*; and so both the names resolve into one and the same notion. By these accounts, the *Bread* and
Wine

¹ Ablatis omnibus, *solus* remansit *Job*: sed in illo erant *omnes laudes* quæ redderet Deo. In illo planè erant: Arcam pectoris sui Fur *Diabolus* non invaserat. Plenus erat unde *sacrificaret*. Deus *videbat* in corde servi sui cultum suum gratuitum: Placebat illud cor in conspectu Domini, in luce viventium. Diabolum latebat, quia in Tenebris erat. *Augustin.* in Psal. lvi. p. 528, 529. Tom. iv.

Distinctions of Sacrifice, &c. 19

Wine of the Eucharist could not be considered as *Gospel-Sacrifices*, being that they are *ab extra*, and *open to View*; and as they are not *intrinsic*, so neither are they *invisible*, either in *themselves*, or in their *Source*.

V.

Another, more ancient and more famed Distinction of Sacrifice, was into *material* and *immaterial*, or, *corporeal* and *incorporeal*: The Christian Sacrifices were of the *immaterial* and *incorporeal* Kind, and as such distinguish'd from the Jewish and Pagan Sacrifices, which were *material* and *corporeal*. This Distinction is as old as *Justin Martyr*, who rejected the Sacrifices of Jews, or Pagans, as *material* Sacrifices. Such *material* things, he says, God has *no need* to receive of us, but that he accepts *only* of the Men themselves, while copying after the divine Perfections, *Purity*, *Righteousness*, *Philanthropy*, and the like^r. This was pleaded in answer to the Pagan Charge of *Impiety*, thrown upon Christians for *not using* ma-

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terial

• Ἄλλ' ἢ λέγει τὸ ἅγιον Ἀνδρέαν υἱαὶς πνευματικῆς προσκομῆς προσκομῆς τὸ διδόν, αὐτὸν παρέχοντα πάντα ἑαυτοῦ ὁμοίους τῷ πνεύματι· οὐ γὰρ αὐτοὶ μόνον διδιδύμιδα καὶ πωπύμιδα, καὶ πωπύμιαν καὶ τὰ πνευματικὰ αὐτῷ ἀγαθὰ μιμησάμενοι, σωφροσύνην, καὶ δικαιοσύνην, καὶ φιλανθρωπίαν, καὶ ὅσα ἀκόσα διὰ τοῦ. *Just. Mart. Apol. i. p. 14.* Compare my *Review*, p. 483.

20 *Distinctions of Sacrifice, &c.*

terial Sacrifices. *Justin* tacitly admits the Charge as to *Fact*, that the Christians did not use such Sacrifices; but in vindication of their conduct in that Article, he pleads that God had *no need* of material Sacrifices: Which in his Phraseology, as Circumstances shew, amounted to saying, that God *did not require* them, but indeed *rejected* them. This appears very plainly by his use of the like Phrase soon after, with respect to *Blood, Libations, and Incense*, which, without all question, *Justin* understood to have been absolutely *rejected*: Yet *Justin*, even in that Case also, pleaded that God had *no need* of them^s. He chose, very probably, that Form of speaking, by way of oblique Reproof to the *Pagans*, for their gross Sentiments, in conceiving that the Deity *had need* of such Offerings. Other Fathers, in the same Cause, made use of the Phrase of *no need*, exactly in the same way; so as not barely to teach that God is *All-sufficient*, but intimating withal, that God had really *rejected* what he is there said to have *no need* of^t: Otherwise their Arguments

^s Ἄνθρωπος αἰμάτων, καὶ σπονδῶν, καὶ θυμιαμάτων. *Just. Mart. Apol. i. p. 19.* See *Review*, p. 484. and *Dodwell* of Incense, p. 46.

^t *Athenagoras*, p. 48, 49.

Clem. Alex. p. 836, 848.

Tertullian ad Scap. c. ii. p. 69.

Arnobius, l. vi. p. 190, 191.

Lactantius, Epit. c. lviii. p. 171, 172.

Distinctions of Sacrifice, &c. 21

ments on that Head would have been of no force to justify the Conduct of Christians, in their not admitting such or such Sacrifices. It is observable, that in both the Places where *Justin* speaks of the Sacrifices which God has *no need* of, he uses the Phrase in direct *Opposition* to such Sacrifices as God *accepts* of; which makes it still plainer, that that Phrase as it there stands, is used as equivalent to *disallowing*, or *rejecting*. But to clear the matter up yet further, so as to cut off all evasive Pretences, or Reserves (as if *Justin* had left room for a *material* Sacrifice in some Shape or other) it is worth noting, that he distinctly points out what is to be offered to *Man*, and what to *God*, in the Eucharist: All the material part, all that God gives for *Nutrimment*, is to be *offered to our selves and to the needy*, and to God are to be sent up *Hymns and Praises*^u. *Justin* could never

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have

ἢ τὸ πρὸς αὐτὸν οἷς διαφόρῃς γινώμενα, ἢ πρὸς ἀλλήλους, ἀλλ' αὐτοῖς καὶ τοῖς ἀπορροῖς προσφέρειν, αὐτὸν δὲ εὐχαρίστας ὄντας διὰ λόγου πομπῆς καὶ ὕμνους τίμειν. *Just. Mart. Apol. l. p. 19.*

Literally thus:

“ Not to consume by Fire the Creatures made for Nutri-
ment, but to *offer* them to ourselves, and to the Needy; and
“ thankfully to send up to him [God] by Speech, Praises and
“ Hymns.”

N. B. Mr. *Reeves* has diluted the Meaning of this Passage by a Translation too paraphrastical. It cannot be supposed, that *Justin* meant only, that such things should not be offered

to

22 *Distinctions of Sacrifice, &c.*

have express'd himself in that manner, had he thought that any part of that material *Nutrient* was to be a *Sacrifice* unto God. The Words are very emphatical. We are not to *burn it*, as the *Pagans* did: Well, what then are we to do with it? May we not προσφέρειν, *offer it up* as a *Sacrifice*? No; but we must *offer it*, in a lower Sense, to Man. What then is to be offer'd up to God? Nothing? Yes, *Thanks, Praises, Hymns*, and the like: That is God's Tribute, that is a *Sacrifice* fit for him, and worthy of him. I have dwelt the longer upon this Father, because of his great Antiquity and Authority, and because his Sentiments on this Head have been sometimes widely mistaken by contending Parties.

I pass on to *Lactantius* *, who has the same Distinction with *Justin*, but under the Names of *corporeal* and *incorporeal*, instead of *material* and *immaterial*: He argues, that since God is *incor-*

to God by *washing, burning*; for he declares plainly, *what things are to be presented to God, and what to Man*: Besides that the taking from such Offerings the very *essential Characteristics* of all material *Presents* to God, is the same with forbidding them to be *used as Presents*, or considered as *Presents* to the Divine Majesty.

* Sicut corporalibus corporalia, sic utique Incorporali incorporale Sacrificium necessarium est. *Lactant. Epit. c. 68. p. 171.* Duo sunt quæ offerri debeant, *Donum & Sacrificium.* — Deo utrumque *Incorporale* offerendum est, quo utitur. *Donum est Integritas Animi, Sacrificium, Laus & Hymnus. Lactant. Instit. l. vi. c. 24.* Compare my *Review*, p. 517, 518.

Distinctions of Sacrifice, &c. 23

incorporeal, he ought to have a *Sacrifice* suitable, that is, *incorporeal*. Nay, he argues farther, that no other kind of Sacrifice ought to be offered him, and that he requires no other ^w. It is observable, that his *incorporeal* Sacrifices take in mental, vocal, and manual Services; all *good Works* ^z, external or internal, coming from a *good Mind*. *Bodily* Service is perform'd indeed by the *Body*, as the Instrument: But that *Service* is not a *bodily Substance*, not a *material Thing*; as a *Sheep*, a *Bullock*, a *Cake*, a *Loaf*, or a *Vessel of Wine* is. *Lactantius's* Notion of Sacrifice includes all *Acts* of Obedience, all *true Services* of the Man ^y; but it excludes every thing *extraneous* to the Man, from being the Subject-matter of his Sacrifice: So that this Distinction of *corporeal* and *incorporeal*, or of *material* and *immaterial*; differs only (if it at all differs) in a Mode of Conception from the Distinction of *extrinsic* and *intrinsic*, before explained.

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Eusebius

^w Quid igitur ab homine desiderat Deus, nisi cultum mentis, qui est purus & sanctus? See above, p. 11.

^z Hic cultor est veri Dei, cujus *Sacrificia* sunt mansuetudo Animi, & vita innocens & *Actus* boni. *Lactant.* Instit. L. vi. c. 24.

^y Hæc sunt *opera*, hæc *officia* misericordie; quæ si quis oblit, verum & acceptum *Sacrificium* Deo immolabit. *Lactant. Epit.* p. 204. Conf. *Minuc. Fel.* §. 32. p. 183. in *Reviv.* p. 507.

24 *Distinctions of Sacrifice, &c.*

Eusebius recommends the Christian Sacrifices as incorporeal, in opposition to the *corporeal* Sacrifices of Jews and Pagans^a. *Basil* in like manner observes, that God rejects *corporeal* Sacrifices^a. *Chrysostom* also bears his Testimony to the same thing, and in words of like import, where he speaks of the converted Jews as relinquishing their *corporeal* Services, upon their embracing Christianity^b. *Cyril*, after observing, that *Bees*, *Sheep*, *Turtles*, *Pigeons*, *Fruits*, *fine Flour*, *Cakes*, *Incenses*, are all discarded under the Gospel, as too gross to be offer'd for Sacrifice; and that Christians are commanded to offer up something more *fine* and more *abstracted*, more *intellectual* and *spiritual*, namely, *Meekness*, *Faith*, *Hope*, *Charity*, *Righteousness*, *Temperance*, *Obedience*, *Dutifulness*, *Praises*, and all Kinds of Virtues (not

^a Ταῦτα δὲ πάλιν τὰς ἀσωματάς καὶ νοεράς θυσίας τὰ σεορη-
χὰ κηρύττει λόγια. *Euseb.* Demonstr. L. i. c. 10. p. 39. Conf.
35, 36. *Origen.* in Psalm. p. 563, 722. Edit. Bened. And
my Review, p. 519.

^a Παρεγγύει τὰς σωματικὰς θυσίας. *Basil.* Comm. in Isa.
p. 398. Tom. i. Edit. Bened.

N. B. In Review, p. 526. I took notice, that the Editor had rejected that Piece as of *doubtful* Authority, in his Preface, Tom. i. p. 48. But I have since observed, that in a later Tome, he altered his Mind, and admitted it as *genuine*, giving his Reasons, Tom. iii. in *vita Basilii*, c. 42. p. 179, &c.

^b Τὴν διὰ θυσῶν καὶ ἐλοκαυτωμάτων καὶ ἄλλων τῶν σωματικῶν
ἀδελφικῶν θυσιασίων. *Chrysost.* adv. Judæos, Hom. vii. p. 664.
Tom. i. Ed. Bened. Conf. *ad Roman.* Hom. xx. p. 658.
Tom. x.

Distinctions of Sacrifice, &c. 25

(Not a Word of *Bread* or of *Wine* in all this long List) adds, " For this Sacrifice, as being
 " purest from *Matter*, is most worthy of the
 " Deity, who is by Nature *uncompounded* and
 " *immaterial*." To the same purpose writes
Procopius, of the next succeeding Century; ob-
 serving that *corporeal* Sacrifice is abolish'd, and
Spiritual establish'd^d.

Could such Writers, after all, believe *Bread*
 or *Wine* to be the *Sacrifice* which God accepts?
 Are they finer than *fine Flour*? Are they *purer*
 than *Cakes*? Or, say that they are: yet are
 they *immaterial*, or *incorporeal*? Or if even that
 were allowed (which never can be allowed)
 yet are they *Faith*, or *Hope*, or *Charity*, or
 good *Mind*, or good *Life*? Every way they
 stand excluded. But still, Colours have been
 invented, to evade the Authorities here cited:
 Sometimes it is said, that *immaterial*, or *incor-*
poreal, may not mean *perfectly* immaterial,
 but only less *gross*, or less *feculent* ^c. That is
 not

^c Ἀυλοῦται γὰρ αὐτὴ θυσία πρὸς χεῖρ οὖν ἀτλῶς τῆς αὐτῆς ἁγίας
 πρὸς θεῷ. *Cyrril. Alex. contr. Julian. L. x. p. 345.* Compare
Review, p. 527. *Dodwell* on Incense, p. 89.

^d Οὐκ ἔν τιθενται ὡς τὸ σωματικὸν ἐκβαλὼν, τὸ πνευματικὸν
 πληρὺν ἐπαγγέλλει. *Procop. Gaz. in Isa. p. 22, 23.* Conf.
 p. 493.

^e " When I call the Eucharistick Sacrifice *material*, I must
 " here declare, that I mean nothing by it but that it has such
 " a real *corporeal* Extension, as natural *Bread* and *Wine*, as all
 " other

26 *Distinctions of Sacrifice, &c.*

not very likely, if we consider, that the *Immateriality* or *Incorporeity* of the Sacrifice spoken of, is understood to be analogous to God's *Immateriality* or *Incorporeity*, ~~to~~ which it is compared. But that is not all: For it is farther to be considered, that the *immaterial* Quality of the *Christian* Sacrifices, was commended by the Fathers, in Opposition to the *Jewish* and *Pagan* Sacrifices. Now had they really meant no more than that they were *less gross*, or *less dreggy*, such an Argument could not have failed to introduce a very *doubtful* Debate between Them and their Adversaries, *viz.* whether the Jewish and Pagan *fine Flour*, and *Cakes*, were not as free from Dregs as the Christian's *Bread*; and whether their Libations were not of Wine as *pure*, and as free from *feculency*, as any that the Christians could pretend to. Yet we find nothing recorded, no not so much as a Hint of any such Debate: Wherefore it is much more reasonable, as well as more natural to suppose, that those plain Fathers, who were both wise and honest Men, under-

" other Bodies are allowed to have; and that I do not intend
 " it as a Word of the same adequate Import with the Greek
 " ὑλικός. For, I apprehend that some of the Ancients may
 " have asserted, that the Eucharistick Sacrifice is εὐλογεῖν, as
 " well as εὐχαριστεῖν; but then they did not mean *perfectly*
 " *immaterial*, or *without bodily Substance*, but *not gross* or
 " *dreggy*. *Unbl. Sacrif. Part i. p. 27.*

Distinctions of Sacrifice, &c. 27

understood *immaterial* and *incorporeal* in the usual and obvious Sense of those Words. And indeed the Instances which they give to exemplify what they meant, such as *Hope, Faith, Virtue*, all *immaterial* (and those were their *Sacrifices*) demonstrate that they did so. I take no notice of some slighter *Evasions* which have been offer'd, for fear of being tedious, or of giving Offence to Persons of true Discernment.

VI.

I pass on to the famous Distinction of *Bloody* and *Unbloody* Sacrifice: A Distinction, probably, borrowed from the *Pythagorean* Philosophers^s by the Christian Fathers, of a philosophick turn, who, by some easy and proper Refinements of the Idea, adapted it to *Christian* Purposes. *Justin Martyr* here seems to have led the Way; who to the Pagan Sacrifices of *Blood*, and to their *Libations*, opposes the *true spiritual Praises* and *Thanksgivings* offer'd up by *Christians*^a. He did not say, unbloody, or spiritual *Bread* and *Wine*, but spiritual *Praises* and
Thanks-

^s Vid *Clem. Alex.* p. 848, 849. Ed. Ox.

^a Οὐδ' ἐν τῇ πάλιν παρυσίᾳ, μή δόξητε λέγειν Ἡσαΐαν, ὃ καὶ ἄλλος σεργάτας δυσίας ἀπ' αἱμάτων ἢ σπλονδῶν ἐπὶ τὸ θυπασθῆναι ἐναθιρῶν, ἀλλ' ἀλυθινὸς καὶ πνευματικὸς αἶνος καὶ ἐυχαιρίαι. *Just. Mart. Dial.* p. 389. Ed. Lond.

28 *Distinctions of Sacrifice, &c.*

Thanksgivings. *Athenagoras*, of the same Age, says, that it is meet to offer an *unbloody Sacrifice*, and to bring a *rational Service*ⁱ. Had he intended *Bread* and *Wine* by the *unbloody Sacrifice*, this would have been the Place wherein to have mention'd them: But he has not one Word of them. All that he opposes to the Sacrifices of *Blood*, are the *Knowledge of God's Works and Ways*, the *lifting up holy Hands*, and the like; which, according to him, are *θυσία μάλιστα*, the *noblest Sacrifice*; and therefore, undoubtedly, the same that he here recommends under the Names of *unbloody Sacrifice* and *rational Service*^k. He had said before, God needs no *Blood*, nor *Fat*, nor *Scents*, nor *Incense*; that is, he does not now *accept* them. What then does he *accept* instead of *Blood*, &c.? Did he say *Bread* or *Wine*? No: But he tells us of that *greatest Sacrifice*, describing it as consisting of religious *Faith*, and *Prayers*, and *Services*: Those God accepts, in Opposition to *Blood*, &c.; wherefore those are what this Father recommended as *unbloody Sacrifice*, in the Place now cited. The Case is plain in the Author

ⁱ Περὶ σφίρων διὸν ἀναίμακτον θυσίαν, καὶ ῥ' λογικὴν προσέγγισιν λαβεῖν. *Athenag. Legat.* p. 49.

^k See my *Review*, p. 492, 493. And compare *Jewel's Answer to Harding*, p. 427, 428.

Distinctions of Sacrifice, &c. 29

thor himself, and will, besides, be abundantly confirmed by other similar Passages in the *Fathers* that followed, whose Testimonies I shall take in their Order of Time.

Tertullian, to the *Bloody Sacrifices*, opposes *pure Prayer*¹: Not a word of pure *Bread* and *Wine*, as a Christian Sacrifice in Opposition to the other. But in another place, where he again recommended Prayer sent up from a chaste Body, an innocent Soul, and a sanctified Spirit, he adds; not worthless Grains of *Frankincense*, the Tears of an *Arabian Tree*, nor *two Drops of Wine*^m. He must have been very imprudent, not to say worse, in touching upon so tender an Article as the *two Drops of Wine*, had he conceived that such in part was the real *Sacrifice* of every Christian Communicant at the holy Altar.

Origen,

¹ *Sacrificamus* — sed quomodo Deus præcepit *pura precor*: non enim eget Deus, conditor universitatis, *Odoris*, aut *Sanguinis* alicujus. *Tertull.* ad Scap. c. ii. p. 69. Compare my *Review*. p. 502, 503.

^m Offero ei opimam & majorem *Hosiam*; quam ipse mandavit: *Orationem* de Carne pudica, de Anima innocenti, de Spiritu Sancto profectam: non grana *Thuris* unius assis, *Arabice* arboris *Lachrymas*, nec duas *Meri Guttas*, &c. *Tertull.* *Apol.* c. xxx. p. 277. *Conf. Arnob.* L. vi. p. 190. Edit. Lugd. Bat.

30 *Distinctions of Sacrifice, &c.*

Origen^a, Lactantius^o, Eusebius^p, Austinⁱ, all state the *Opposition* in the same way; not between *bloody Animals* and *bloodless Bread* or *Wine*, (as they should have done upon the *material Scheme*) but between *bloody Sacrifices* and Sacrifices of the *spiritual* kind, such as Prayers, Praises, and good Works. More particularly, Eusebius joins *rational* with unbloody, and calls it unbloody *Service*, not unbloody *Elements*, *Symbols*, and the like^r. Eusebius further teaches, that the *unbloody Sacrifices* will obtain in Heaven^s. From whence it is manifest, that he meant not the *Elements* by that Phrase, but religious *Services*. Neither has there been produced so much as a single Passage from

^a Decet enim Deo immolari victimam *Cordis*, & *Hosiam* contribulati Spiritus, non *Carnis* & *Sanguinis* jugulari. Origen. in Num. Hom. xxiv. p. 363.

^o Deus non Pecudis *Sanguine*, sed Hominis *Pietate* placatur. Lactant. Epit. 204.

^p Οὐ δὲ αἱμάτων, ἀλλὰ δὲ ἔργων εὐσεβῶν καὶ δακρῶν ἀνθρωπίνων θυσιᾶς τῆς ἐν πᾶσι ἀνασφίγγειν δεῖ. Euseb. Demonstr. Evang. c. vi. p. 19. Conf. p. 20, 21, 23, 39. In Psal. p. 212.

^r Non vult ergo Sacrificium trucidati pecoris, sed vult Sacrificium *contriti* cordis. Augustin. de Civit. Dei, L. x. c. 5. p. 241.

^s Θυσιαστέριον ἀναίμων καὶ λογικὴν θυσιᾶν. Euseb. Demonstr. Evang. L. i. c. vi. p. 20. Πνεῦμα καὶ ἀληθεία, αἱμαὶ καὶ δακρῶν ἀποδίδει αὐτῷ λαβείαν. Euseb. ibid. p. 21.

^t See the Passage in my *Review*, p. 521. How Sacrifices shall be offered in Heaven, or *what* Sacrifices, see Origen in Num. Hom. xviii. p. 359. Ed. Bened.

Lactantius, Instit. L. vi. c. 24.

Augustin, Tom. iv. p. 474. Tom. vii. p. 610.

Gregor. Magn. Tom. iii. p. 509. Ed. Bened.

Distinctions of Sacrifice, &c. 31

from his Writings, where that Phrase *must* mean the material Elements, or where it may not reasonably mean religious *Acts, Services, Performances*†. Attempts have been made upon a Place or two^u, to warp them to another Meaning, but so slight, and so easily seen thro' at once, that I shall not here trouble you with any particular Confutation of them. The Error lies in confounding the *material Things* with the *religious Work*; and the *sacrificial Instruments* with the *sacrificial Service*; that is, with the *Sacrifice* itself. But I proceed.

The Emporor *Constantine*, in a Letter to King *Saporis*, says, that Christians are content with *unbloody Prayers* only, in supplicating God; and that *Prayer, free from Blood and Filth*, together with the *Sign of the Cross*, was sufficient for Victory^w. Here we have the E-

pithet

† *Θυσίας ἀναιμαῖς καὶ μουσικαῖς ἱερουργίαις τὸ θεῖον ἰλάσκεσθαι.* Euseb. de vit. Constant. L. iv. c. 45. p. 651.

Ἀναιμαῖς καὶ λογικὰς θυσίας, τὰς δὲ εὐχὰς καὶ σποδρῶτα διολογίας, πῶς αὐτῇ διακρίσει τις ἐπιπλεῖν παρεδωκεν ἀλλοῦ, ἢ μό-
7 ρου ὁ ἡμῖν πατήρ. Euseb. de Laud. Constant. p. 768. Ed. Cant. Conf. Demonstr. L. i. c. vi, x.

^u See *Unbloody Sacrifice*, Part i. p. 21. N. B. Eusebius asks, "Who but our Saviour ever taught his Votaries to offer by Prayer and an ineffable Theology, these unbloody and rational Sacrifices?" That is, *Memorial-Services*; which is Eusebius's constant Notion of the *Eucharistick Sacrifices*. Demonstr. Evang. p. 27, 38, 39, 40. Compare my *Review*, p. 51.

^w Μόναις εὐχαῖς ἐναιμαῖς καὶ σποδρῶτα θεῷ ἀρχὴν τῆς
7 ἀρχῆς αὐτῆς εἰς τὴν τὸ θεῖον σπουδὴν — καὶ εὐχὰς καὶ
ἀρχῆς αὐτῆς εἰς τὴν τὸ θεῖον σπουδὴν. Constantin. apud Sozom. L. ii. c. 15. p. 63.

32 *Distinctions of Sacrifice, &c.*

pithet *unbloody* directly applied to religious *Ser-*
vices (not to *material* Things); so that there is
 no arguing from the *Pagan* Application of that
 Epithet to the *Christian*, which was widely dif-
 ferent, as their *Sacrifices* were different. It is
 in vain to plead, that the Difference lay only
 in this, that the Jews and Pagans used *animal*
Sacrifices, and the Christians *bloodless* Bread and
 Wine: For then, why did not the Fathers
 mention *unbloody Bread* and *Wine*, rather than
unbloody Prayers? And why should they so in-
 dustriously smother the *true* State of the *Compe-*
tition, (if it were *true*) and run off so *wide*,
 that nobody, by their way of speaking, could
 suspect any other, than that the *Opposition* en-
 tirely lay between *bloody Victims*, and *unbloody*
Services of Lauds, Prayers, and good Works? For,
 those are what they directly call *Sacrifices*,
 and what they expressly point to, as often
 as they specify, or explain their *unbloody Sacri-*
fices.

Cyril of *Jerusalem* in plain terms characte-
 rizes the *spiritual Sacrifice* by *unbloody Service* ¹.

Now,

¹ Μετὰ τὸ ἀπαρτιθῆναι τὴν ἀνδραγαθίαν θυσίας, τὴν ἀνδραγα-
 θίαν λαβείας, ἐστὶ τὴν θυσίαν ἐκείνην τῇ ἰλασμῷ ὡς ἀνταγωνιστὴς τῇ
 θυτῇ καὶ κοινῇ τῇ ἐκκλησιῶν εἰρήνῃ. Cyril. Mystag. v. 4. 8.
 p. 347. Compare *Review*, p. 338, 340.

"After that the *Spiritual Sacrifice*, the *Unbloody Service* is
 " finish'd, upon that Sacrifice of Propitiation, we beseech God
 " in behalf of the common Peace of the Churches."

Distinctions of Sacrifice, &c. 33

Now, as sure as that a *Service* ^γ is not a *Substance*, and a *spiritual Sacrifice* is not a *corporeal Host*, so sure is it, that the Epithet of *unbloody* belongs not to the *Elements* in that Passage of *Cyril*. There may be some doubt of what *Cyril* meant by the *Sacrifice of Propitiation*, in the same Paragraph: But a wise Interpreter will not therefore depart from what is *clear*, and *certain*. What I apprehend is, that *Cyril*, by *spiritual Sacrifice* and *unbloody Service*, meant the *consecratory Service*, whereby the *Elements* became *Symbols* of the *real Body* and *Blood*, *Symbols* of the *grand Sacrifice*. When the *Elements* were once so constituted *exhibitive Symbols* of the *grand Sacrifice*, which is the true *Sacrifice of Propitiation*, *Cyril* scrupled not to give them the *Name* of what they represented and exhibited, by an usual Metonymy of *Sign* for *Thing*: For, in the very same way, he there also gave them the *Name* of *Christ slain* ^z, and of the *most tremendous Sacrifice*.

D

^γ It has been sometimes pleaded, (*Unbl. Sacrif.* Part i. p. 24.) that *Service* may import a *material Thing*; and *Exod.* xii. 26, 27. is appeal'd to, as affording an Example of it. But the whole Context shews, that *Service* there really means *Service*, the Celebration of the Paschal Sacrifice, the keeping that Feast.

^z Χειρὶν ἱεραγασμένων ὑπὸ τῶν ἡμετέρων ἀμαρτημάτων σφραγίσαντες, ἐξελαιόμενοι ὑπὸ αὐτῶν τοῦ καὶ ἡμῶν ὁ φιλεῖν θρησκῶν διόν.
Cyril. *ibid.* p. 328.

34 *Distinctions of Sacrifice, &c.*

fice^a. The Symbols therefore, in a *Figure*, are there called the *Sacrifice of Propitiation*; but the *spiritual Sacrifice* and *unbloody Service*, spoken of just before, expresses that *Service* of ours, that *Sacrifice* which we *actively* offer up, in order to the consecrating the *Elements*, into *Holy Symbols*, exhibitivè of the *grand Sacrifice* to every faithful Receiver ^b. So that the Phrases of *spiritual Sacrifice* and *unbloody Service*, do here retain their usual meaning; and Cyril has neatly contrived to insinuate to his Readers a just Notion of the *two Sacrifices* of the Eucharist;

^a Τῆς ἀγίας καὶ ρεχωδιστικῆς προσευχῆς *ὑποστάς*.
Cyril, *ibid.* p. 327. Conf. *Ephraem. Syr. de Sacerdot.*
p. 2, 3.
Chrysostom, Tom. i. p. 382, 383, 424. Tom. vii. p. 233
310. Tom. ix. p. 176. Tom. xi. p. 217, 218.
Nexianz. Orat. xvii. p. 273.

^b Cyril's whole Context will set this Matter clear.

Παρακαλῶμεν τὸ φιλόδοξον διδόν, τὸ ἄγιον πνεῦμα ὅπως
ποτίσῃ ἐν τῷ προσκείμενῳ, ἵνα πινύσῃ τὸ μὲν ἄρτον σῶμα χειρὸς
τῆς οἰνοῦ αἷμα χειρὸς πάντως ἡ δὲ ἀνὴρ λαμβάνει τὸ ἄγιον πνεῦμα,
ὅπως ἡγιασθῇ, καὶ μεταβάλλεται. Εἶτα, μὲν τὸ ἄρτον πινύσῃ τὸ
πνεῦμα πινύσῃ *ὑποστάς*, τὸ ἀναιμάκτον λαβὴν, ἐν τῷ *ὑποστάς*
ὑποστάς τῷ ἱλασμῷ παρακαλῶμεν. κ. τ. λ.

Here I understand ἐν τῷ *ὑποστάς* *ὑποστάς* to refer to σῶμα and αἷμα χειρὸς, before-mention'd. They are *that Sacrifice of Propitiation* into which the Elements are supposed to be *symbolically* changed, by the *spiritual Sacrifice* and *unbloody Service*; that is, by the *consecratory* Prayers and Lauds, *instrumentally*, as by the Spirit *efficiently*. In a word, ἐν τῷ *ὑποστάς* *ὑποστάς* means the same, as if it had been said ἐν τῷ σῶμα τῷ ἱλασμῷ καὶ αἷμα τῷ. And indeed, if *ὑποστάς* had referred to πνεῦμα πινύσῃ *ὑποστάς* next preceding, Cyril, probably, would have said, ἐν τῷ *ὑποστάς* τῷ, not *ὑποστάς*.

Distinctions of Sacrifice, &c. 35

rist; the one actively *offer'd*, and the other passively *received*, or *participated* c.

I pass on to *Zeno of Verona*, who lived about the same Time with *Cyril*. He makes use of the same Distinction of *bloody* and *unbloody*, while recommending the Sacrifices of *Christians* as preferable to the Animal-Sacrifices of *Jews* and *Pagans* d. By *unbloody* Sacrifices, he understood *clean Thoughts*, and *pure Manners*, intimating nothing of *clean Bread*, or *pure Wine*, as set in competition with the *bloody* Sacrifices. A strange Omission, had he been at all aware that the *Elements* were the proper Christian Sacrifice.

Nazianzen speaks of his purifying the People at the *mystical Table*, that is, in the Eucharist, with *unbloody* and perfect *Ordinances* e. From whence it is plain, that he thought not the Epithet *unbloody* to be appropriated to *material Substance*. And this may help to explain another Passage of his, relating to *Julian*, whom he represents as *defecrating* his Hands by

D 2

profane

c See above, p. 4, &c.

d *Spirituali Deo Sacrificium est necessarium spiritale, quod non ex sacculo, sed ex corde profertur: Quod non bromosis pecudibus, sed suavissimis moribus comparatur; quod non cruentis manibus, sed sensibus mundis offertur; quod non jugulatur ut pereat, sed, sicut Isaac, immolatur ut vivat. Zeno. Veron. in Psal. xlix.* This I take from *Dodwell on Incense*, p. 97, 98.

e Ἐγὼ τεταρτίῃ μουκῇ ἑξάστis,
Ἐγὼ χαδαίσο λαόν, ὃν σὺ προσφύσῃς,
Ἐν τοῖς ἀναιμαῖς ἢ τριταῖς δόγμασι.
Nazianz. Jamb. p. 182. Vol. ii.

36 *Distinctions of Sacrifice, &c.*

profane Blood, thereby wiping out the Consecration he had received in *Baptism*, and washing his Hands of the *unbloody Sacrifice*^f; that is, of the *Consecration* received in the Eucharistical Solemnities. Had this plain Sense of the Place been thought on, there would have been no room left for the Speculations which some have raised upon that Passage g.

There is another noted Place of the same Father, where he speaks, I think, of the *Pagans*, set on by *Arians*, and defiling the *unbloody Sacrifices* with the Blood of Men and of Victims^h. I see no reason for interpreting *unbloody Sacrifices*, in this Passage, at all differently from the common Usage of that Phrase in Church-writers of those antient Times. Both the Thought and the Expression seem to be near akin to what *Optatus* uses, upon a like Occasion, in relation to the Rudeness and Profaneness of some *Donatists*; who had overturn'd, as he terms it, the *Vows* and *Desires* of the People, together with the *Altars*ⁱ. I suppose,

Gregory

^f Καὶ τὰς χεῖρας ἀπαργίηται, ἡ ἀναμύχλις θυσία τῶν ἁγίων, δι' ἧς ἡμῖς χεῖρε κοινωμένοι, καὶ τὸ πνεῦμα, καὶ ἡ διάνοια. Nazianz. Orat. iii. p. 70.

^g See *Unbl. Sacrifice*, Part i. p. 20.

^h Θυσιαστικῶν κατοχύρωτοι, καὶ τὰς ἀναμύχλις θυσίας ἀρσέπων καὶ θυσῶν ἀμασι χεῖνεντι. Nazianz. Orat. ix. p. 348.

ⁱ *Vota & desideria* Hominum, cum ipsis *Altaribus*, evertis. Illac ad aures Dei ascendere solebat Oratio. *Optat. contr. Parmen.* L. vi. p. 289.

Distinctions of Sacrifice, &c. 37

Gregory might as properly and as reasonably say, that the *Devotions* of the People were *polluted* in one Case, as *Optatus* might say, that they were *overturned* in the other Case: The Expressions are alike rhetorical.

Asterius Amasenus, in a Work ascribed to Gregory Nyssen, speaks expressly of *incorporeal Repentance*, and *unbloody Supplication*, as obtaining in the Church, in the room of animal Sacrifices^k. So that the Epithet *unbloody*, for the first four Centuries, at least, appears not to have been so much as *applied* to the eucharistical *Elements*, much less *appropriated*.

Some Pieces have been quoted on this Head^l, under the admired Names of *Athanasius* and *Chrysostom*, which might have been worth examining, were they not now known to be *spurious*^m. But *Chrysostom*, in his *undoubted* Writings, abundantly discovers how he understood the Distinction which we are now upon, by his opposing the *bloody* antiquated *Sacrifices*, not

D 3 to

^k * Ομοίη ἢ τῶν ἱερουργιῶν μὲντοι, οὐκ οὐκ ἔστι ἡ λειτουργία μεταμίαια, καὶ ἀναιματὶς ὄντως. *Greg. Nyssen. de Poenit.* p. 170. That Work belongs to *Asterius Amasenus* of the IVth or Vth Century. Vid. *Fabricius Bibl. Græc. Tom. viii.* p. 160.

^l *Unbl. Sacrifice*, Part i. p. 20.

^m That ascribed to *Athanasius*, is among the *Spuria* of the *Benedictine* Edition, Tom. ii. p. 241.

The other ascribed to *Chrysostom*, is among the *Spuria* of the *Benedictine* Edition, Tom. v. p. 630.

38 *Distinctions of Sacrifice, &c.*

to clean *Elements*, but to Christian *Virtues*, Lauds, Prayers, and good Worksⁿ. *Isidore Pelusiot* uses the Phrase of *unbloody Sacrifice*^o, but without Explication; so that his Sense of it must be determin'd, either by his general Doctrine elsewhere, or by the constant Usage of cotemporary Writers.

St. *Austin* opposes to the antiquated *bloody Victims*, the *Sacrifices of Praise*^p. *Cyril of Alexandria* says, that the Angels of Heaven offer *unbloody Sacrifices*^q. A very clear Passage, by which we may reasonably interpret his meaning in other Passages^r not so clear, or left doubtful and undeterminate. I shall here take notice but of one, which runs thus: "The
" Table bearing the *Shew-Bread* (Proposition
" of Loaves) signifies the *unbloody Sacrifice*,
" by which we are blessed, while we eat the
" *Bread* from Heaven, that is, *Christ*:" Here
the

ⁿ *Chrysostom* contra Jud. Hom. vi. p. 648. Hom. vii. p. 617, 664. Tom. i. In *Psal.* iv. p. 20. In *Psal.* xlix. p. 231. In *Johann.* Hom. lxxiv. p. 437. Tom. viii. In *Hebr.* Hom. xi. p. 115, 116. Tom. xii.

^o *Isidor. Pelusiot.* L. iii. Ep. 75. p. 284.

^p *Augustin.* ad Honorat. Epist. cxi. p. 439. Tom. ii.

^q *Cyrill. Alex.* de Rect. Fide, p. 160. See my *Review*, p. 521, 527.

^r *Cyrill. Alex.* explicat. Anathem. xi. p. 156. De Adorat. in Spiritu, L. xiii. p. 457. Epist. ad Nestor. p. 72. In *Metaph.* p. 830:

^s Σημαίνει ἢ τὴν τέλειαν καὶ ἀβύσσον ἔχουσαν τὸ ἄγαν, καὶ ἀγαθὰ καὶ ἁγία δι' ἧς ἐνλογούμεθα, καὶ ἁγίαν ἐκκλησίαν καὶ ὅλην τὴν ἐκκλησίαν.

the Phrase of *unbloody Sacrifice* undoubtedly refers to the Sacrament of the *Eucharist*, in and by which we are *blessed, sanctified, &c.* It may be a Name for some part of the *Service*, or for the *whole Solemnity* (as the whole is often denominated for some eminent Part) but cannot reasonably be construed as a Name for the *Elements*, consider'd as a *material Sacrifice*. The *Bread from Heaven*, the *Thing signified*, rather than the *Signs*, would, by Cyril's Account, have the better Title to that Name. But I apprehend, that the Phrase of *unbloody Sacrifice* in that Place, denotes not the *Heavenly Bread* itself, nor the *Signs*, but the *memorial Service* performed by those *Signs*, which is the usual Signification of the Phrase. Upon the whole, I may presume to say, that no clear Testimony hitherto, within the six first Centuries, has been produced, whereby to prove that *unbloody Sa-*

D 4

crifice

ἄσπετον, τὸν αὐτὸν ἄσπετον. *Cyrril. Alex. de Adorat. in Spirit. L. xiii. P. 457.*

N. B. This Passage, or Part of it, [in *Unbloody Sacrif.* p. 20.] is strangely render'd, thus: "*The Table which had the Shew-bread, denotes the unbloody Sacrifice of the Bread, or Leaves.*" Here τὸ ἄσπετον, which belong to ἁγιασμοῦ going before (for ἁγιασμοῦ τὸ ἄσπετον amounts to the same with τὸ ἄσπετον ἁγιασμοῦ) are separated from ἁγιασμοῦ, and ἁγιασμοῦ alone is render'd *Shew-bread*, very oddly, that so τὸ ἄσπετον may be thrown to ἀναμικτοῦ θυσιᾶς, to make an *unbloody Sacrifice of Leaves* in the Eucharist: not considering, that ἄσπετον, in the Apodosis of the Comparison, follows after, and means, not the *Elements*, but the *Bread from Heaven*, that is, *Christ*, as *Cyrril* himself interprets.

40 *Distinctions of Sacrifice, &c.*

crifice was ever made a Name for the *Elements* of the Eucharist. If the *Fathers* had entertained such a Notion, no doubt but they could have express'd it, in Words as clear and as full as the Church-writers of the VIIIth^r and following Centuries express'd it; for they wanted no Command of Language: But since they never did so express it, but those later Writers are (so far as appears) the first that did so; it is reasonable to conclude that such an Use of that Phrase came in about the Time that *Transubstantiation* (or something very like it) was creeping in. And it is no great wonder if the *Signs* then came to be look'd upon as the *unbloody Sacrifice*, when they were believed to be, or to contain the very *Things signified*, the real *Body* and *Blood* that was once *sacrificed* upon the Cross^s. I would not be understood, by my tracing

^s The II^d Council of *Nice* (A. D. 787.) speaks plainly enough: ἔτι ὁ κύριος ἔτι οἱ Ἀπόστολοι, ἡ πατὴρ, οὐδένα εἶπε
* διὰ τοῦ ἱερῆος προσφερομένων ἀναιμακτοῦ θυσίας, ἀλλ' αὐτὸ
τὸ σῶμα καὶ αὐτὸ τὸ αἷμα. Concil. *Nicen.* ii. Act. vi. p. 370, 371.

So also had *Damascen* before, Tom. i. p. 272.

So likewise *Ambrosiaster*, of the same Century [Vid. *Oudin*, Tom. i. p. 1858.] in these Words:

Offerimus Tibi hanc immaculatam Hostiam, rationabilem Hostiam, *incrumentam Hostiam*, hunc panem sanctum, & calicem vitæ æternæ. *Pseud-Ambros.* Sermon. v. In *Oudin*. Tom. i. 1904. So the Interpolated *Sacramentary* of *Greg. I.* And so other *late Liturgies*.

^s See *Sacramental Part of the Eucharist explained*, p. 14—39.

Distinctions of Sacrifice, &c. 41

tracing the Use of the Phrase of *unbloody Sacrifice* in so particular a manner, as if I thought that much depended upon it: For had the Fathers really denominated the *Elements* by that Name, it would amount only to this, that as the Elements, by a *Metonymy*, have been sometimes called *tremendous Sacrifice*, often *Body* and *Blood*, or *Christ slain*, and the like; so, by the same Metonymy, they have been likewise called *unbloody Sacrifice*. But as the Fact has not been proved, that the Elements were ever so named by the ancient *Fathers*, I thought it proper first to consider the Fact, and to give what Light I could to it, because it may be of some use to know, how the Ancients understood and applied their *Terms*, or *Phrases*.

VII.

There was another ancient Distinction similar to the former, tho' of somewhat less note; and that was the Distinction of *smoky* and *un-smoky* Sacrifice. The Jewish and Pagan Sacrifices were of the *smoky*, *fiery* kind; but the Gospel-Sacrifices were free from *Fumes* and *Vapours*, and inflamed only with the *Fire* of the *Holy Spirit*. It will be of use, carefully to examine this Distinction, on two Accounts: First, in order to observe, whether the Fathers
opposed

42 *Distinctions of Sacrifice, &c.*

opposed to the smoky Sacrifices, which they rejected, clean Bread and Wine, or clean Life; and, next, to see whether that Fire of the Spirit, which they supposed to fall upon the Christian Sacrifice, was conceived to come upon the eucharistical Elements, or upon the Communicants. By these two Marks, we may as easily, and as certainly discern what was, or what was not the Christian Sacrifice, in their Estimation, as a Tree is known by its Fruits, or a Face by its Lines and Features.

1. Let us see then, first, how the Fathers expressed the Distinction, and what it was that they *opposed* to the *smoky* Sacrifices of Jews and Pagans.

Justin, according to his way of stating the *Christian Sacrifice*, in opposition to *Incensings*, among other Articles, opposes only the *Sacrifice of Praise*¹. *Athenagoras* does the like². *Irenæus* opposes a contrite Heart, and *Prayers*³, upon the Strength of *St. John's* Authority in the Revelations⁴. *Clemens of Alexandria* opposes to *Incensings*, &c. a Sacrifice of the Heart, and of Speech exhaled from Holy Souls,

¹ *Just. Mart. Apol. i. p. 19.* See above, p. 20. *And Review*, p. 483, 484, 485, &c.

² *Athenag. p. 48, 49.* See above, p. 28. *Review*, p. 492.

³ *Irenæus, L. iv. c. 17. p. 248, 249. Ed. Bened. See Review*, p. 494.

⁴ *Revel. v. 8.*

Distinctions of Sacrifice, &c. 43

Souls, and the like.⁷ *Tertullian* opposes *clean Prayers* ². So does *Origen*.² *Lactantius* opposes to *Blood*, *Fumes* and *Libations*, a *good Mind*, a *clean Breast*, an *innocent Life*.^b Hitherto no one thought of opposing *clean Bread*, or *true Wine*, to the *smoky Sacrifices*.

Eusebius, speaking of *Constantine*, says: "To God, the King of all, he sent up gratulatory Prayers, being a kind of *unfiery* and *unsmoky* Sacrifices ^c." Elsewhere, to *Blood*, *Smoke*, and *Nidor*, he opposes Purity of Thought, Sincerity of Affection, Soundness of Principles, and the like ^d. The Author of some Commentaries under the Name of *Ambrose*, who is supposed to have collected much from *Chrysostom*, opposes *Faith* and *Prayers* to the *smoky Sacrifices* ^e. Now, if the eucharistical *Elements*

had

⁷ *Clem. Alex. Pædag.* L. iii. c. 12. p. 306. *Strom.* ii. p. 369, 370. *Strom.* vii. p. 848. Compare *Review*, p. 500, 501.

² *Tertull. Apol.* c. xxx. p. 277. *Ad Scap.* c. ii. p. 69. See above, p. 29. And *Review*, p. 502, 503.

^a *Origen contr. Cels.* p. 755. See *Review*, p. 507.

^b Illic nihil exigitur aliud quam *Sanguis Pecudum*, & *Fumus*, & inepta *Libatio*: Hic *bona mens*, *purum pectus*, *innocens vita*. *Lactant. Instit.* L. v. c. 19. p. 279.

^c Ἡ πάντων βασιλεὶ θεῷ ἡ χάρις ἀγαθή, ἡ πνεύματος ἁγίου καὶ ἀγάπης συστάς ἀνεπίμπτου. *Euseb. de vit. Constant.* L. i. c. 48. p. 526.

^d *Euseb. Demonstr. Evang.* L. i. c. vi. p. 23. c. viii. p. 29. c. x. p. 40. See *Review*, p. 520.

^e Nonne Altare est cœleste *Fides* nostra, in quo offerimus quotidie *orationes* nostras, nihil habens carnalis Sacrificii quod in cineres resolvatur, nec in *Fumos* extenuetur, nec in *parvatiemes* diffundatur. *Pseud. Ambros. in Hebr.* viii.

44 *Distinctions of Sacrifice, &c.*

had been the *Christian Sacrifice*, how easy and how natural must it have been for the *Fathers* to flourish upon that Topick; the Clean-ness, the Pureness, the Usefulness of *Bread and Wine*, or the *intrinsic Value* of it (as some have done since ^f) beyond all the *Gold and Silver of the Indies*. Indeed, how could they miss of it? Or how could they forbear to employ their finest Strokes of Oratory upon it? Yet they were totally silent on that Head. Say, that their *disciplina Arcani*, in some measure, restrained them from exposing their *Mysteris* to Strangers and Aliens: Yet that *disciplina* scarcely commenced so soon as some of these *Authorities* &. Besides that, their *Mysteris* were not unknown to *Julian*, for instance (who had been a *Christian Reader*) nor to several other Adversaries: And They would not have been *silent*, whatever the *Christians* themselves were. Yet *Julian* charged not the *Christians* with *Bread Sacrifice*, but with *no Sacrifice*^h (excepting *Christ's*) and so the general Charge
used

^f See *Unbl. Sacrif.* Part ii. p. 62. Compare my *Appendix*, p. 10.

^g Vid. *Tentzelii exercitationes*: contr. *Schellbrat.* Part ii. p. 32, &c.

Deylingius observat. miscellan. p. 407, 408.

Dallæus de cult. relig. p. 1085, 1113.

Calvoer de rit. p. 639.

^h Vid. *Cyrrill. Alex.* contr. Jul. L. ix. p. 307, 308. L. x. p. 345. Edit. Spanhem.

46 *Distinctions of Sacrifice, &c.*

does not appear from this Passage, either that *Iſidore* admitted the Bread for a *Sacrifice*, or that *Benjamin the Jew*, (who ſpeaks only of Bread's being a ſanctified Offering) charg'd him with it. But ſuppoſe it related to the Name of *Sacrifice*, as ſometimes given to the Elements in the *paſſive* View (metonymically called *Sacrifice*, as representing and exhibiting the grand Sacrifice received or participated in the Eucharift) it would not concern the Queſtion about the *active* Sacrifices performed in the Eucharift, but the Sacrifice received in it, *ſymbolically* received; and ſo the Inſtance would be foreign to the Point now in hand¹. I ſhall have occaſion to ſay more of the *Elements*, as denominated as a Sacrifice, in the *receptive* way, and in a *metonymical* Senſe, as I go on, and therefore may paſs it over now.

2. Having

¹ I may juſt take notice of another Inſtance, ſometimes pretended out of *Origen*; as if he had *oppoſed* an *Offering* to God of *Bread*, to the *Sacrifices* which Pagans offer'd to Demons. See the Paſſage in *Review*, p. 131. The Strength of the Objection lies only in a *faſe* rendring of that Paſſage in *Origen*: The material Words, juſtly rendred, run thus: "We eat the "Loaves brought, with Thankſgiving and Prayer over the "Things given. *Bellarmino* would tranſlate *προσηναιμα*, *προσ*, *Loaves offer'd*, underſtanding them as offered to God: Whereupon *Albertine* makes this Reflexion:

Quod *Bellarmino* ambigue vertit *oblatos*, & de oblatione Dei facto intelligit, id partim ex Linguae Græcæ ignorantia, partim ex præjudicio inepte ſupponit. *Albertin.* p. 362.

Distinctions of Sacrifice, &c. 47

2. Having observed, what kind of Christian Sacrifices were constantly *opposed* to the *smoky* and *fiery* Sacrifices of Jews and Pagans, (not pure and clean Bread or Wine, but pure Heart and Life) I am next to take notice, what kind of *Fire* the Christians acknowledg'd in their Sacrifice, and how they interpreted it. As *Pagans* boasted of their *culinary* Fires, which consumed their Sacrifices, Christians, in their turn, spake as highly of the *Fire* of the *Spirit*: Let us now see in what manner they managed that Topick.

Clemens of *Alexandria*, opposing the *Fire* of the *Spirit* to the gross culinary Fires, observes, that That spiritual Fire does not sanctify the *Flesh* (of Animals) but *sinful Souls*^m. The *Souls* were the Sacrifice in his Account. Upon the *material* Scheme, had it been his, he must have said, that the *Fire* does not sanctify *animal Flesh*, but *Bread* and *Wine*.

Origen supposes every Man to have his *Burnt-Sacrifice* in himself, offered from the *Altar* of his Heart, which *Altar* he himself *fires*, and keeps always *burning*ⁿ: That is to say, by the
Fire

^m ὅτι οὐκ ἔστιν ἀμείνον τὸ πῦρ, ἢ τὰ χρεία, ἀλλὰ καὶ τὰς ἡμαρτανὰς ψυχὰς. Πῦρ ἢ παμφάγον καὶ βδελύσσον, ἀλλὰ τὸ ὁσιώμενον λήγοντι, τὸ δίκνυμένον διὰ τὸ ψυχῆς τὸ διαρχομένης [ἢ διαρχομένης] τὸ πῦρ. *Clem. Alex. Strom.* vii. p. 851.

ⁿ Unusquisque nostrum habet in se *Holocaustum* suum & Holocausti ipse succendit Altare, ut semper ardeat. *Origen in Levit. Hom.* ix. p. 243.

48 *Distinctions of Sacrifice, &c.*

Fire of the Spirit *within*, not by any Fire from *without*, as in the Case of the Jewish and Pagan Burnt-Offerings.

Jerom represents the *Man*, his *Thoughts*, *Words*, and *Works* sublimated, in a manner, by the *Fire* of the *Spirit*, and, as it were, *spiritualized* into an heavenly Composition, so as to become a most acceptable *Sacrifice* unto God °. The Persons themselves, by his Account, are the *Sacrifice*; and upon them the *Fire* of the *Spirit* falls: Whereas, had the *Elements* been supposed the *Sacrifice*, the *Fire* must have fallen there, and the whole Turn of the Comparison must have been differently contrived. *Austin's* Accounts are much the same with *Jerom's*, while he supposes the *old Man* to become in a manner *extinct*, and the *Sacrifice* of the *new Man* to be lighted up by the *Fire* of the *Spirit* ^p.

The

° Ut corpus pinguis Literæ, quod significatur in Lege, & Prophetæ nubilum igne Domini, hoc est, *Spiritu Sancto* (de quo dicit Paulus, *Spiritu ferventes*) in *Spiritualem* & tantum *Substantiam* convertantur.—Ut per ignem *Spiritus Sancti* omnia quæ cogitamus, loquimur, & facimus, in *Spiritualem Substantiam* convertantur, & hujuscemodi Dominus delectatus *Sacrificiis* placabilis fiat. *Hieronym.* in Ezech. xlv. p. 1021, 1022.

^p Extincto vel infirmato per poenitentiam *vetere Homine*, & *sacrificium justitiæ*, secundum regenerationem *novi Hominis*, offeratur Deo; cum se offert ipsa *Anima* jam abluta, & imponit in *Altare Fidei*, divino igne, id est, *Spiritu Sancto*, comprehendenda. *Augustin.* in Psal. iv. p. 14. Tom. iv. Conf. Tom. v. p. 973, 976. And *Gaudentius Brix.* de Exod. ii. p. 807.

Toto

Distinctions of Sacrifice, &c. 49

The most eloquent *Chrysostom* frequently flourishes upon the same Topick. In one Place, elegantly describing the Nature and Excellency of *Self-Sacrifice*, he proceeds to speak of the *Fire* which comes upon it, as being of a very new and uncommon kind, such as subsists not upon *Wood*, or material *Fuel*, but is *Self-subsisting*, *lives* of itself, and *gives Life* to the *Sacrifice*, instead of consuming it⁹. Most certainly, he thought not of the *material* Elements: For he excludes all such gross *Fuel*; neither were the Elements capable of receiving *Life* by the *Fire* of the *Spirit*. *Cyril of Alexandria* reasons on this Head exactly the same way, mysticizing the *Fire*, and appropriating it to the *Persons* consider'd as the *Sacrifice*^r. What the Fathers aim'd at in all, was, to point out something in the *Christian Sacrifices* cor-

E respondent

Totos nos *divinus ignis* absumat, & *Fervor* ille totos arripiat. Quis *Fervor*? De quo dicit Apostolus, *Spiritu ferventes*. Non tantum *Anima* nostra absumatur ab illo *divino igne* sapientiæ, sed & *Corpus* nostrum, ut mereatur ibi immortalitatem. Sic levetur *Molocaustum* ut absorbeatur mors in victoriam. *Augustin.* in *Psal.* l. p. 474.

⁹ Καυδὲς ὃ ἐστὶ τὸ θυσιᾶς ὁ νόμος· διὸ καὶ ἐξελθὼν τῆς πυρρῆς ὁ τέλει. Οὐδὲ γὰρ ξύλων διαταί καὶ ὕλης ἀποκαίμενης, ἀλλ' αὐτὸ καὶ αὐτὸ ζῆ τὸ πῦρ τὸ ἡμῶν, καὶ ἐκεῖ κατακαίει τὸ ἱερὸν, ἀλλὰ μάλλον αὐτὸ ζωοποιεῖ. *Chrysostom.* in *Rom.* *Hom.* xx. p. 657. *Tom.* ix. *Conf. de Sacerdot.* l. iii. p. 383. *Tom.* i. Item *de pœnitent.* *Hom.* ix. p. 349. *Tom.* ii. Item *de Beat. Philegon.* *Hom.* vi. p. 500. *Tom.* i. & in *Hebr.* *Hom.* xi. p. 115, 116. *Tom.* xii. Item, *Tom.* i. p. 648, 671.

^r *Cyrril. Alex.* contr. *Jul.* l. x. p. 345. compare my *Review*, p. 527.

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respondent, or analagous to the ordinary sacrificial *Fires* of the Pagans, and to the *Holy Fire* of the Jews, but yet far *exceeding* Both, in Purity, Dignity, and Energy.

But perhaps it may be here ask'd, Do not the same Fathers often speak of the *Holy Spirit's* coming upon the eucharistical *Elements*, as well as upon the *Persons* of the Communicants? It is very certain that they do: For, they supposed the Holy Ghost to *consecrate*, or *sanctify* the *Elements* into *holy Signs*, or *sacred Symbols*, representative and exhibitiv of the *Body* and *Blood* of Christ: Not to make *Holocausts*, or *Sacrifices* of them, but *Sacraments* only*; *Signs* of the *grand Sacrifice*, spiritually given and received in and thro' them. Therefore the *Fathers* do not speak of the *Fire* of the *Spirit*, as inflaming, or warming the *Elements*; neither could they with any Propriety or Aptness do it: If there be any Chance-expression seeming to look that way†, it can be understood only of the
Gift

* See *Sacramental Part of the Eucharist explained*, p. 10. 11, 12.

† There is a Passage of *Ephræm Syrus*, which has been thought to contain some such Meaning: *Christus Salvator noster ignem & spiritum manducandum atque bibendum præstitit nobis carne vestitis, corpus videlicet & sanguinem suum. Ephr. Syrus, de natura Dei incomprehensibili*, p. 682. But *Ignis* there seems to mean the *Logos*, received with the *Spirit*; received, not by the *Elements*, but by the *Persons* upon their partaking of the *Elements*. Vid. *Albertin.* p. 453, 454. The same is received in *Baptism* also.

Distinctions of Sacrifice, &c. 51

Gift of the Spirit *accompanying* the Elements to every worthy Communicant. Upon the whole, it is manifest, that when the Fathers oppose their *sacrificial Fire* (*viz.* the Fire of the Spirit) to the *sacrificial Fires* of Jews and Pagans, they supposed it to enlighten, enflame, and spiritualize, not the *Elements*, but the *Persons*: Therefore the Persons were the true and acceptable Sacrifices, *living Sacrifices*, burning and shining *Holocausts*.

VIII.

There was another ancient, but less noted Distinction of Sacrifice, into *false* and *true*; or into *untrue* and *true*, which amounts to the same.

Philastrius, speaking of the Jewish Sacrifices, observes, that they were not perpetual, nor *true*, nor salutary ^u. That is to say, that tho' they had Truth of *Propriety*, and were, properly-speaking, *Sacrifices*, yet they had not Truth of *Excellency*, as the Christian Sacrifices have. *Justin Martyr*, long before, had hinted the same Thought ^w. And so also had *Lactantius* in opposing the *true* Sacrifices of

E 2

Christians

^u Necessitate Indocilitatis cogente, sacrificia temporalia, non perpetua, nec vera fuerunt indicta Judæis, nec salutaria. *Philast.* Hær. 109. p. 221.

^w *Just. Mart.* Dial. p. 389.

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Christians to the *false* ones (tho' he does not expressly so call them) of Jews and Pagans*. St. *Austin* expresses the Distinction of *false* and *true*, in plain Terms; opposing the *true* Christian Sacrifice, perform'd in the Eucharist, to all the *false* Sacrifices of the Aliens†. The Context may perhaps make it somewhat *doubtful*, whether *true Sacrifice* in that Place refers to the *grand Sacrifice*, or to the *eucharistical Sacrifice*, since they are both of them mentioned in the same Chapter. But I chuse to refer the Words to the *nearer*, rather than to the more *remote* Antecedent, as most natural, and therefore most *probable*: And the Commendation there given to the *true Sacrifice*, by way of Preference, runs no higher than what he elsewhere says of the *Sacrifice of the Church*, offered in the Eucharist. ‡ That Sacrifice *Austin* prefers,

* *Lactant.* Epit. p. 169, 204, 205.

† Huic summo *veroque* Sacrificio cuncta Sacrificia *falsa* cessant. *Augustin.* de Civit. Dei, L. x. c. 20. p. 256. Compare my *Review*, p. 529.

‡ Hujus autem *præclarissimum* atque *optimum* Sacrificium *sac ipsi* sumus, hoc est, civitas ejus; cujus rei mysterium celebramus oblationibus nostris. Cessaturas enim victimas quas in *umbra* Futuri offerebant Judæi, & *unum Sacrificium* Gentes à solis ortu usque ad occasum, sicut jam fieri cernimus, oblaturas, per Prophetas oracula increbuerunt divina. *Augustin.* de Civit. Dei, L. xix. p. 569. Tom. vii.

Unde & in ipso *verissimo* & *singulari* Sacrificio, Domino Deo nostro agere gratias admonemur. *Augustin.* de Spir. & Lit. c. xi. p. 94. Tom. x. Conf. de Civit. Dei, L. x. c. 6. p. 243. Tom. vii. Et contr. Advers. Leg. L. i. c. 18. p. 568. Tom. viii.

Distinctions of Sacrifice, &c. 53

prefers, under the Name of *true*, before the *false* Sacrifices both of Jews and Pagans.

I may just note by the way, that there is another Sense of *false* Sacrifice to be met with in *Cyprian*, which belongs not to this Place: For he understood *schismatical* Sacrifices, which he calls *false* and *sacrilegious* Sacrifices, as offer'd in opposition to the *true* Pastors^a. The Jewish and Pagan Sacrifices were denominated *false*, in such a Sense as we speak of a *false* Diamond, or *false* Money, meaning *Counterfeit*, *Figure*, *Imitation*: Schismatical Sacrifices are called *false* in such a Sense as we say a *false* Title, a *false* Patent, or the like. But enough of this.

IX.

Hitherto I have been considering such Names of Distinction as served to discriminate the *Christian* Sacrifices from the Sacrifices both of *Jews* and *Pagans*. I proceed next to some other Distinctions which respected only the *Jewish* Sacrifices as opposed to the Sacrifices of the *Gospel*. Hereto belongs the Distinction between *old* and *new*; which we meet with first in *Ire-*

E 3

næus

^a *Dominicæ Hostiæ veritatem per falsa Sacrificia profanare. Cyprian. de unit. Eccles. Sacrilega contra verum Sacerdotem Sacrificia offerre. Cyprian. Ep. 69.*

54 *Distinctions of Sacrifice, &c.*

næus of the second Century^b: Who appears to understand the *new Oblation*, of the Offices of Piety and Benevolence performed at the Christian Altar^c. The Sum of his Doctrine is, that the *old* Sacrifices which the *Law* required, and which even then had the *second* Place only, have now under the Gospel, *no Place* at all; and that the *true* Sacrifices which then had the *first* Place, have now the *sole* Place under a *new* Form, with many *new* and *great* Improvements. The *Service*, not the *Elements*, are with him the *new Oblation*^d.

Cyprian, after *Irenæus*, has the same Distinction, under the Terms of *old* and *new*; observing, that by the Accounts given in the Old Testament, the *old Sacrifice* was to be abolished to make way for the *new*^e. He refers to
Psalms

^b *Novi Testamenti novam* docuit oblationem, quam Ecclesia ab Apostolis accipiens, in universo mundo offert Deo, ei qui Alimenta nobis præstat, *primitias* suorum munerum in *novo* Testamento. *Iren.* L. iv. c. 17. p. 249. Compare my *Review*, p. 496, 498, 499.

^c The following Words of *Origen* are a good Comment upon what is said by *Irenæus*:

Si quis vel *egentibus* distribuatur, vel faciat Aliquid *boni operis* pro mandato, *munus* obtulit Deo. *Origen.* in Num. Hom. xi. p. 311. Compare *Review*, p. 495, 496.

^d *Irenæus* hath plainly said, *Deus in se assumit bonas operationes nostras*. *Iren.* L. iv. c. 18. p. 251. But where hath he said, *Deus in se assumit panem nostrum & vinum nostrum*, or *pecuniam nostram*? No where.

^e *Quod Sacrificium vetus evacuaretur, & novum celebraretur.* *Cyprian.* Testim. L. i. c. 16.

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Pſalm. l. 13, 23. *Iſa.* i. 11. iv. 6. *Mal.* i. 10.
Not that every Text there cited, directly aſſerted ſo much; for at the ſame time that the Prophets ſpoke ſlightly of the *old* Sacrifices, in comparison, yet God required a religious Obſervance of them: But ſince thoſe Sacrifices were ſo ſlightly ſpoken of, even while their Uſe and Obligation remained, that ſingle Conſideration was ſufficient to intimate, that they were to *ceafe* entirely under a more *perfect* Diſpenſation. So the Fathers underſtood that matter; and therefore thoſe Texts out of the *Pſalms*, and out of the Prophet *Iſaiab*, with others of like kind, were not *foreign*, but were concluſive and pertinent, with reſpect to the purpoſe for which they were cited. They did not only prove that the *new* were then comparatively *better* than the *old*, but that a *new* and *better* Diſpenſation ſhould admit of *no other* ^f but the *beſt*. This I hint, to prevent any one's imagining, becauſe *material* Sacrifices obtain'd along with *ſpiritual* then, tho' the ſpiritual were *preferred*, that therefore ſo it may be now, under the *laſt* and

E 4

moſt

“ ^f *Prayer*, and *Sacrifice*, ſtrictly ſo called, were both Acts
“ of Worſhip; but *Prayer* more *excellent* than *Sacrifice*, be-
“ cauſe *Sacrifice* was a *Rite* of *Prayer*, and a *Rite* which God
“ required *no longer* than till That *moſt precious Sacrifice* of the
“ Son of God was offered for us: The *Merit* of which alone
“ it is, that made the *Prayers* of good Men in all Ages accept-
“ able.” *Clages on the Worſhip of the Bleſſed Virgin*, p. 189.
Fol. Edit. Tom. ii.

56. *Distinctions of Sacrifice, &c.*

most *perfect* Oeconomy, where the Circumstances are widely different. But I return.

Cyprian, among the *new* Sacrifices, reckons the Sacrifice of *Praise*, the Sacrifice of *Righteousness*, Spiritual Incense, that is, *Prayers*, and the *pure Offering*, whatever it means &.

Eusebius mentions the *new Mysteries* of the *New Testament*, contain'd in the *unbloody* and *rational* Sacrifices ^b. From whence appears the vanity of arguing (as Some have done ⁱ) that the *new Sacrifice*, spoken of by the Fathers, could not mean *spiritual* Sacrifice, which had obtain'd long before: For, it is *certain* Fact, that the *Fathers* did so understand, and

^s See the Meaning of the *pure Offering*, mention'd in *Mala-chi*, explain'd by *Tertullian* and *Eusebius*, cited in *Review*, p. 504, 519.

^b 'Εν δὲ τῇ τοῦ κυρίου μόνῃ θυσιαστείον ἀναίωτος ἡ λογικὴ θυσία καὶ καθαὲ μυστήριον τῶν ἁγίων καὶ καθῆς διαθήκης. *Euseb.* Demonstr. Evang. L. i. c. 6. p. 20. Θύομεν καὶ νῦν, καὶ τὴν καθῆν διαθήκην. Ibid. cap. 10. He explains the Meaning of *new*, L. i. c. 6. p. 16.

ⁱ *Bellarmin.* de Eucharist. p. 749, 751. Conf. *Unbl. Sacrif.* Part i. p. 268, 269.

That Pretence has been often answered by learned Protestants.

Pet. Martyr contr. Gardin. p. 54.

Jewel against Hard. p. 421.

Bilson, p. 696.

Hospinian. p. 568.

Cbrastovius de Missa, L. i. p. 57.

Masén, 585.

Du Moulin. Buckl. 432.

Rivet. Cathol. 106.

Buddeus Miscel. Sacr. Tom. i. p. 54.

Oeylingius Miscell. Sacr. p. 98, 99.

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and so apply the Name of *new Sacrifice*; and therefore it is reasoning against *Fact*, or disputing against the *Fathers* themselves, to argue in that way. Besides that the Argument may very easily be retorted, since neither *material Sacrifice*, nor *Bread-Sacrifice*, nor *Wine-Sacrifice*, could be reckon'd altogether *new*: For they obtain'd under the *Old*, that is, under the *Jewish* Oeconomy ^k. In one Sense, indeed, they are *new* (which is no Commendation of them) they are *new Christianity*, having been *unknown* in the Church, for VI whole Centuries or more, and not brought in before the late and dark Ages; probably, about the time when *material Incense* came in, under the Notion of a *Christian Sacrifice* ^l. But of this I may say more in another Article below. I shall only add here, that St. *Austin* called the *Cross-Sacrifice*, Christ's *Body* and *Blood*, as participated, the *new Sacrifice*.^m

X. I

^k Exod. xxix. 40. v. 11, 12, 13. Levit. ii. 4, &c. Numb. xxvii. 13, 14. Compare *Brevint.* on the *Mals*, p. 116, 121. *Kidder*, p. 93. New Edit. Fol.

^l See *Christian Sacrifice expl.* In *Append.* p. 8, 9. Compare *Dodwell* on *Incensing*, p. 222. *Claget* on the *Worship of the Blessed Virgin*, p. 188. Vol. ii. in Fol.

^m Ut jam *de cruce* commendaretur nobis *Caro & Sanguis Domini*, *novum Sacrificium*. *Augustin.* in *Plal.* xxxiii. p. 211. Tom. iv. Ed. Bened.

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X.

I proceed to another Distinction, as considerable as any before-mentioned: And that is of *Legal* or *Literal*, and *Spiritual* or *Evangelical*. Indeed, the Word *spiritual* may, and sometimes has been *opposed* to *material*, or *corporeal*; and so far the Distinction would resolve into Article the Vth, before considered under the Names of *material* and *immaterial*: But here I consider the Name of *spiritual* under another Conception, as opposed to *literal* and *legal*. The New Testament itself often distinguishes between the *Letter* and the *Spirit*ⁿ, that is, between the *Law*, which is the outward *Shell*, and the *Gospel* the inward *Kernel*. This Distinction may be otherwise expressed by the Words *carnal* and *spiritual*: For, the Word *Flesh* is frequently a Scripture-name for the external and legal Oeconomy^o, as opposed to the *Spirit*, which is the Name for the Gospel, as before hinted. *Earthly* and *spiritual* mean the same with the other P. *Typical* and *true* is but another way of wording the same Distinctionⁱ

between

ⁿ Rom. ii. 29. vii. 6. viii. 2. 2 Cor. iii. 6. Compare *Cbristian Sacrifice expl.* p. 4, 5. And *Glassius's Philolog. Sacr.* p. 1427.

^o Rom. iv. 1. 2 Cor. v. 16. Gal. iii. 3. iv. 23, 29. *Philipp.* iii. 4. *Hebr.* vii. 16. *Tertullian* expresses the Distinction by the Words, *Carnalia & Spiritualia*. *Adv. Jud.* c. v. p. 188. So also *Jerom* on *Malach.* And, probably, some others.

^p *Tertullian* uses the Distinction of *Terrene* and *Spiritual*.

ⁱ *Irenaeus*, particularly, uses the Distinction of *Typical* and *True*.

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between Legal and Evangelical, as the *Law* was a *Type* or *Prefiguration* of Gospel-blessings, and as *Figure* is opposed to *Truth*.

Symbolical and *true* differs from the other, only as a *Type* differs from a *Symbol*, or as a particular from a general: For, a *Type*, strictly, is a *Figure* of things *future*, as before noted; whereas a *Symbol* is a *Figure* of things *past, present, or to come*. So that both are *Figures*, and as such are opposed to *Truth*, like as *Shadows* to *Substance*. In short, the Jewish Sacrifices were comparatively *literal, carnal, terrene, typical, symbolical*; and the Christian Sacrifices are *spiritual* and *true*: Such is the Import of the present *Distinction*, variously expressed in Scripture or in Church-writers.

St. Peter uses the Name of *spiritual Sacrifice*^r, in such a Sense as *Spirit* and *Truth* are opposed to *Type, Figure, Shadow, Symbol, or Emblem*: For he understood it in the same way, as he understood the Church to be a *spiritual House*, and the Jewish *Temple* to have been an *Emblem* or *Figure* of it. So much appears from St. Peter's Context. The Fathers took their Hints from the Apostle: And their Notion of *spiritual Sacrifice* appears conformable

True, L. iv. c. 17. Note, that the *Truth* of a Thing, in Scripture-Phrase, means the *true Interpretation* of it, Dan. vii. 16.

^r 1 Pet. ii. 5.

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ble thereto, as being regulated by it, and copied from it; only taking in St. *Paul's* Account of *reasonable Service*^a, and our Lord's own Rule of Worship, *in Spirit and in Truth*^c, and the several other Descriptions given in the New Testament, of evangelical Sacrifice. There were two things pointed to by the *Legal* Sacrifices; our Lord's Sacrifice, and *ours*; his propitiating *Merits*, our qualifying *Duties* or *Services*. The Truth of this matter may best appear, by a distinct Enumeration of Particulars, as follows:

1. The legal *Incense* pointed to the *Perfume* of Christ's Mediation^u, and at the same time to the *Prayers* of the *Saints*^w. In these it center'd, in these it terminated: And thus the *material* Incense is now spiritualized into the evangelical Sacrifice of Prayer.

2. The *Blood* of the ancient Sacrifices *typically* referred to the Blood of Christ; which none can dispute: But it seems withal, that it
sympo-

^a Rom. xii. 1.

^c John iv. 24.

^u *Revel.* viii. 3, 4. Vid. *Vitringa* in loc. *Wolffius* in loc. *Lightfoot*, Vol. ii. p. 1260. *Outram*, p. 359.

^w *Revel.* v. 8. Vid. *Vitringa* in loc. *Dodwell* on Incensing, p. 36, &c. *Outram*, p. 357.

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Symbolically referred to the *Blood of Martyrs*, who *sacrifice* their Lives unto God ^x.

3. The *Mincha* of the Old Testament had a *typical Aspect* to Christ, as all the *Sacrifices* had: But it seems likewise to have had a *symbolical Aspect* to the Oblation of Christ's *mystical Body*, the *Church* ^y.

4. The *daily Sacrifice* look'd principally to our Lord's *continual Intercession*: But it appears to have been likewise a kind of Emblem or Symbol of Christian *Faith* and *Service* ^z.

5. The Levitical *Memorial* typified the *sweet Odour* ^a of Christ: But in symbolical Construction it seems also to have pointed to *Prayers* and *benevolent Works* ^b.

6. Sacrifices in general, typically looking to Christ, are symbolically interpreted of *Alms-deeds* ^c.

7. The Animal-Sacrifices of the old Law, pointing to the *grand Sacrifice*, appear to have had

^x *Revel.* vi. 9. Vid. *Vitringa* in loc. *Zornius* Opusc. Sacr. Tom. ii. p. 536—561. *Biblioth. Antiq.* Tom. i. p. 505. *Outram*, p. 181.

^y *Rom.* xv. 16. Vid. *Vitringa* in *Isa.* lxvi. 20. p. 950.

^z *Philipp.* ii. 7. Vid. *Vitringa* de vet. Synagog. L. i. c. 6. p. 70, 71. *Wolffius* in loc. *Conf. Rom.* xii. 1.

^a *Ephes.* v. 2. *Conf. Deylingius's* Observ. Sacr. Tom. i. p. 315.

^b *Mat.* x. 4. *Phil.* iv. 18.

^c *Hebr.* xiii. 16. Vid. *Wolffius* in loc.

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had a secondary, symbolical Aspect to the *Calves* of the *Lips* ^d.

J 8. *Libations* of *Wine*, typifying the Blood of Christ, are represented as Emblems of pouring forth one's Blood in Martyrdom ^e.

N 9. Lastly, The *Mactation* of Animals for Sacrifice, is interpreted of *mortifying* our Lusts and Passions ^f.

Thus has the New Testament itself unfolded the *mystical* Intendment of the *Law*; giving us the *Spirit* instead of the *Letter*, *Truth* for *Figure*, and, in the room of the antiquated *Signs*, the *Things* themselves *signified* by them. Upon this Principle, the *Fathers* of the Church constantly believed and taught, that the *Legal* Sacrifices were not barely typical of the Sacrifice of the Cross, but were *Signs* also and *Symbols* of the *evangelical* Sacrifices offered up by Christians; ^g and were to be considered

^d *Hosea* xiv. 2. *Hebr.* xiii. 15.

^e *Phil.* ii. 17. *2 Tim.* iv. 6. Conf. *Deyling. Observat. Sacr.* Tom. ii. p. 547, &c. *Zornius Opuscul. Sacr.* Tom. ii. p. 48, &c.

^f *Rom.* vi. 6. *Coloss.* iii. 5. See *Dodwell* on Incense, p. 34. And *Craumer* against *Gardiner*, p. 109. *Alias*, p. 422, 423.

^g *Irenæus*, L. iv. c. 7. Ed. Bened.

Clem. Alex. Strom. vii. p. 849. Ed. Ox.

Origen in *Levit.* Hom. ii. p. 191. Ed. Bened.

Nazianz. Orat. xxxviii. p. 484.

Chrysostom. in *Hebr.* Hom. xi. p. 807, 808.

Augustin. Tom. vii. p. 241, 242, 255. viii. 345, 586. x. 94.

Pseud-Ambros. in *Hebr.* viii. p. 447.

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sidered as Semblages to Realities, or as Shadows to Substance, or as Flesh to Spirit. It remains only, that we enquire what they understood the *spiritual Sacrifice* to be; for, as to the *Legal Sacrifices*, every one knows what they were, being so particularly set forth, and so minutely described in the Old Testament, and referred to also in the new.

Now as to the *spiritual Sacrifices*, besides what is said of them in both Testaments^h, the *Fathers* have so plainly deciphered them, and so distinctly enumerated them, that there can be no reasonable Question made as to what Sacrifices they intended by that Name. I have elsewhere traced this Matter from *Father* to *Father*, through the first *four* Centuriesⁱ, and I need not repeat here: Only, I may add two or three Authorities, to the *many* before cited, for Confirmation.

Origen is very full and express in his Accounts of *spiritual Sacrifice*^k. *Chrysostom* is so minute and particular in specifying what the *spiritual Sacrifices* are, that nothing can be
more

^h See my *Review*, p. 475, 476.

ⁱ *Review*, p. 478—572.

^k *Immolatio Spiritualis* est illa quam legimus, *immola Deo Sacrificium Laudis, & redde Altissimo vota tua*, Psal. l. 14. *Laudare ergo Deum, & vota Orationis offerre, immolare est Deo.* *Origen* in Num. Hom. x. p. 311. Tom. ii. Ed. Bened. Conf. p. 191, 205, 248, 363, 418, 563.

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more so¹. He does it, by giving in a *Catalogue of Christian Virtues, or Graces*: Those are the *spiritual* Sacrifices, in his Estimation. When he says, they need no *Instruments*, nor are confined to *Place*, he is to be understood of the virtuous *Habits* resting in the Mind, and which, if all *Opportunities* of outward Exercise were wanting, would still be *spiritual Sacrifices*; so that they do not *absolutely* need *Instrument*, or *Place*, as *material* Sacrifices do. And when they do need both, as to the *outward* Exercise of those *Virtues*, or religious *Habits*, still it is the *inward Heart*, rather than the *outward Work*, which is properly the acceptable Sacrifice. Such is *Chrysostom's* Account of this matter, and such the concurring Sentiments of all *Antiquity*: Great Pains have been taken^m to find, if it were possible, some ancient Voucher for a different Account of *spiritual Sacrifice*, or for some different Application of that *Name*: But
not

¹ Τί δέ ἐστιν ἡ λογικὴ λαβεία; τὰ διὰ ψυχῆς, τὰ διὰ πνεύματος, John iv. 24. Ὅσα μὴ δύναιτο σῶματι, ὅσα μὴ δύναιτο ὀργάνων, μὴ τόπων. Τὰ δὲ ἐστὶν ἐκτίκενα, σωφροσύνη, ἐλεημοσύνη, ἀντιζηκία, μακροθυμία, ταπεινοφροσύνη. *Chrysost.* in Hebr. Hom. xi. p. 115. Tom. xii.

Τί δέ ἐστι λογικὴ λαβεία; ἡ πνευματικὴ διακονία, ἡ πολιτεία ἡ κατὰ χριστὸν—ταῦτα γὰρ ποιών, ἀναφέρεις λογικὴν λαβείαν. Τυτίεσσιν, ὕδεν αἰδουτόν. *Chrysost.* in Rom. Hom. xx. p. 658. Tom. ix.

^m See *Unbl. Sacrifice*, Part i. p. 22—27, 61.

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not a single Instance has been found, nor, I suppose, ever will be.

Bellarmino pretended ⁿ, that *Tertullian* understood *Abel's* Sacrifice of a *Sheep*, to have been a *spiritual Sacrifice*. All Invention and Misconstruction. *Tertullian* did not, could not suppose so wild a Thing; which would have been a flat Contradiction to his known, certain, settled Principles every where else in his Works^o, and in that very Work also which *Bellarmino* referred to. *Tertullian* does not say, that *Abel's* Sacrifice was a *spiritual* Sacrifice, but that *Cain*, the elder Brother, was a Type or Prefiguration of the elder People *Israel*, and *Abel* a Type or Prefiguration of the younger People, the Christian Church; and that as their Sacrifices were *different* (one being of the Fruits of the Ground, the other of the Flock) so a *Difference* in the Sacrifices of the two different People, was thereby intimated ^p. Not precisely

F the

ⁿ *Bellarmin.* de Eucharist. p. 751. Comp. *Unbl. Sacrifice*, Part I. p. 25.

^o See some of the Passages collected in *Review*, p. 502---506.

^p Sic & Sacrificia terrenarum oblationum & spiritualium Sacrificiorum prædicata ostendimus. Et quidem à primordio majoris Filii, id est, *Israel* terrena fuisse in *Cain* præostensa, & minoris Filii *Abel*, id est populi nostri, Sacrificia diversa demonstrata. Namque major natu *Cain* de Fructu *Terræ* obtulit munera Deo, minor vero Filius *Abel* de Fructu ovium suarum. Respexit Deus id *Abel* & in munera ejus, in *Cain* autem & in munera ejus non respexit.——Ex hoc igitur *Duplicia* duorum populorum Sacrificia præostensa jam tunc in primordio animadvertimus. *Tertull.* adv. Jud. c. v. p. 187.

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the same Difference, but a Difference: And as to the kind of Difference, *Tertullian* sufficiently explains it afterwards, when to the *terrene* Sacrifices of the elder People, the *Jews*, he opposes the *spiritual* Sacrifices of the younger People, the *Christians*, and specifies what they are; namely, the Sacrifices of *Lauds*, and of a *contrite Heart* ⁹. But some may ask, how then did *Tertullian* make out what he pretended? He made it out thus: that the *Jewish* and *Christian* Sacrifices would be *different*, like as *Cain's* and *Abel's* were, and that one should be *rejected*, and the other *accepted* by God: So far the Analogy, or Similitude holds, and no farther. For, if we were to strain it with the utmost Rigour, the *Jewish* Sacrifices ought *all* to have been of the *Fruits* of the *Ground*, which is false in fact; and the *Christian* Sacrifices ought to be *Animal Sacrifices*, which is manifestly absurd. In short, as *Tertullian* has not said, nor could consistently say, that *Abel's* Sacrifice was a *spiritual* Sacrifice; so neither can it, by any clear or just Consequence, be concluded that he meant it, or had any
Thought

⁹ Quod non terrenis Sacrificiis, sed spiritualibus Deo litandum fit, ita legimus ut scriptum est; Cor contribulatum & humiliatum Hostia Deo est: & alibi, Sacrifica Deo Sacrificium Laudis, & redde Altissimo vota tua. Sic igitur Sacrificia spiritualia Laudis designantur, & Cor contribulatum acceptabile Sacrificium Deo demonstratur. *Tertull. ibid. c. v. p. 188.*

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Thought of it. But it is farther pleaded, that *material* Things have sometimes the Epithet of *spiritual*, or *rational* superadded; and why then may not a *material* Sacrifice be a *spiritual* or *rational* Sacrifice in a just Sense of the Word? I answer: The Question is not, whether the Epithet *spiritual* may not in a just Sense be applied to a *material* Subject; for it is certain that it may, and St. Paul^r himself more than once, so applies it: The Question is not, how the single Word *spiritual* may be applied, but what the Phrase of *spiritual Sacrifice*, according to Scripture-Usage, and according to Church-Usage, signifies. It has not been shewn, that either the new Testament, or the ancient Fathers ever gave the Name of *spiritual Sacrifice* either to the *Elements* of the Eucharist, or to any *material* Offerings. *Spiritual Sacrifice* is a *Phrase* of a *determin'd* Meaning,

F 2

¹ 1 Cor. x. 3, 4. xv. 44.

N. B. The word *Spiritual* sometimes means the same with *mystical*, and may be applied to any *material* Thing considered as a *Sign* of something *spiritual*. In such a Sense St. Paul speaks of *spiritual* (that is, *mystical*) *Meat*, *Drink*, *Rock*. In the like Sense, we may, among the Fathers, meet with the Phrases of *mystical* (or *spiritual*) *Oil*, or *Waters*, or *Bread*, or *Cup*, or *Supper*, or *Table*, meaning a *material* Sign or Symbol of something *spiritual*. Cyprian seems to denote the *Elements* by the Name of *spiritual* and *heavenly Sacrament*. Epist. lxiii. p. 108. But still the Phrase of *spiritual Sacrifice* is not applied to them (so far as appears) among Church-Writers truly ancient: For, in that Phrase, *spiritual* denotes not the *Sign* of something else, but the very *Thing signified*, like as in the Phrase of *spiritual House*, parallel to it, in the same Verse of St. Peter. (1 Pet. ii. 5.)

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ing, in the New Testament, and ancient Church-writers; and it is but a vain Attempt to look for any real Countenance from them, by retaining the *Phrase*, unless the *Ideas* which they affix'd to it, be retained also: For, the *Doctrine* will be *different*, tho' the *Words*, or *Phrases* should still continue the *same*.

If it should be suggested, after all, that the *carnal, earthly, legal* Sacrifices meant only such Sacrifices as wanted the *inward* Service of the *Heart*, and that *spiritual* Sacrifices meant Sacrifices offer'd from and with the *spiritual* Service of the Heart; it is obvious to reply, that then the *Distinction* which we are now upon could not have serv'd the Purpose for which it was brought, could not have shewn the *absolute* preference due to the *Christian* Sacrifices above the *Jewish*. The *Jews*, as many as were really good Men, join'd the Sacrifice of the *Heart* with the *material* Offerings: And if that had been all the meaning which the *Fathers* went upon in their Disputes with the *Jews*, the *Jews* might have retorted, irresistibly, that their Sacrifices were as truly *spiritual* as the Christian Sacrifices could be, and *more valuable*, as having *all* that *Spirituality* which the *Christians* pretended to, and a rich Offering besides, of *Bullocks*, suppose, or *Rams*. The
Fathers

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Fathers were wiser than to lay themselves open, and to expose the Christian Cause, by any such meaning: Besides that, their own repeated Explications of the Phrase of *spiritual Sacrifice* are a flat Contradiction to it.

XI.

I pass on to another celebrated Distinction of Sacrifice, into *Aaronical* and *Melchisedechian*; which served also to distinguish the *Christian* Sacrifices from the *Jewish* ones, but in a View somewhat different from that of the Distinction immediately preceding. For, as the Distinction of *literal* and *spiritual* was intended chiefly to set forth the superior Excellency of what Christians *actively* offer'd by way of Sacrifice, so the present Distinction of *Aaronical* and *Melchisedechian* was intended chiefly to set forth the superior Excellency of what Christians *passively* receive, participate, or feast upon, under the Name and Notion of a Sacrifice.

Christians have an *Altar*, whereof they partake. And that Altar is *Christ* our Lord;

F 3

who

Hebr. xiii. 10. See my *Review*, p. 144, &c. And compare *Dallens* de cult. lat. relig. l. viii. c. 24. p. 1117. *Patrick* Mens. myst. p. 85. *Spanheim* Dub. evang. Tom. ii. p. 843. *Stafon* de Minister. Anglic. p. 625.

Revel. viii. 3, 5. Compare my *Review*, p. 494. and *Ettringa*

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who is *Altar*, *Priest*, and *Sacrifice*, all in one. Under the Law, those were different Things, because any one of the legal *Figures* alone, could not represent Christ in all the three several Capacities: But in him they are all united. He performed his Sacrifice in the *active* and *transient* Sense, once for all, upon the Cross: He distributes it daily in the *passive* and *abiding* Sense of it, to all his true Servants, to every faithful Communicant. His Table here below is a secondary *Altar* in two Views; first, on the Score of *our own* Sacrifices of *Prayers, Praises, Souls, and Bodies*, which we offer up from thence^u; secondly, as it is the *Seat* of the consecrated *Elements*, that is, of the *Body and Blood* of Christ^w, that is, of the
grand

tringa in loc. with *Dodwell* on Incensing, p. 39——44. and *Dallæus* de cult. lat. Relig. p. 1117.

Est ergo *Altare* in cœlis (illuc enim preces nostræ & oblationes diriguntur) & *Templum*; quemadmodum *Johannes* in *Apocalypsi* ait, & apertum est *Templum Dei*. *Irenæus*, l. iv. c. 17. p. 249. *Conf. Clem. Alex.* p. 209. *Origen* in *Levit.* Hom. i. p. 186. In *Josh. Hom.* xvii. p. 438. and others referr'd to in *Review*, p. 495.

^u “ It is called a *Table* with reference to the *Lord's Supper*, “ and an *Altar* on the score of the *Sacrifice of Praise* and “ *Thanksgiving* there offered to God Almighty.” *King Edward's Letter*, A. D. 1550. in *Collier's Eccl. Hist.* Vol. ii. p. 304. See *Reasons* against *Altars* in 1559. *Ibid.* p. 433. And compare my *Christian Sacrif. expl.* p. 16. *Dow's Answer to Burton*, p. 116.

^w Quid enim est *Altare*, nisi *Sedes corporis & sanguinis Christi*? Quid vos offenderat *Christus*, cujus illic per certa momenta

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and Sacrifice, symbolically represented and exhibited, and spiritually there received; received by and with the *Signs* bearing the Name of the *Things*.

These Things premised, we may now find our way open'd towards a right Conception of the *Melchisedecian* Sacrifice whereof we partake in the Eucharist, and which is infinitely referable to all the Sacrifices of *Aaron*, consider'd barely as *Sacrifices*: For, as to their sacramental Capacity, that is of distinct Consideration. For the first two Centuries and a half, *Melchisedec* was considered as giving *holy Food* to *Abraham*, a Symbol of the *true Food* from Heaven, and a Prelude to what our Lord himself should afterwards do in the *Institution* of the *Eucharist* *.

About the middle of the third Century, *Cyrian*, considering our Lord's *Passion* as the *Sacrifice* commemorated and participated in the

F 4

Eucha-

ienta *Corpus & Sanguis* habitabat.—fregistis etiam calices, sanguinis *Christi* portatores. *Optat.* adv. *Parmen.* l. vi. p. 289.

In the other Sense, or View of an *Altar*, the same Author says:

Altaria Dei, in quibus *vota* populi, & *membra* *Christi* portata sunt.—Illic ad aures Dei ascendere solebat oratio. *Optat.* *id.*

* Μελχισεδεκ, βασιλεὺς Σαλὴμ, ὁ ἑρπὶς τοῦ θεοῦ ὕψιστος, ὁ αἰώνιος καὶ ἄριστος, ὁ ἀμασμένως διδὼς τροφὴν, οἷς πῦρ ἐν αὐτοῖς. *Clem. Alex. Strom.* iv. p. 632. *Conf. Tertullian* de *Judæis*, c. iii. p. 185. *Contr. Marc.* l. v. p. 472.

72 *Distinctions of Sacrifice, &c.*

Eucharist (which is a right Notion, rightly understood) express'd that commemorative Act by the Word *offer* ¹: By which he could mean only the *presenting* to view, or *representing*; as is very evident, since our Lord's *Passion* could be no otherwise *offer'd*, neither could the *Cross-Sacrifice* be reiterated. Christ cannot again be *sacrificed*, no not by himself; much less by any one else. From hence it may be perceiv'd, in how lax a Sense *Cyprian* used the Word *offer*. Therefore no certain Conclusion can be drawn from it, in favour of the strict *sacrificial* Sense of the Word, whether he speaks of *offering* Bread and Wine ², or of offering Christ's *Passion*, unless some other Circumstances determine the meaning. *Cyprian* cannot be understood

¹ *Passionis ejus mentionem in Sacrificiis omnibus facimus: Passio est enim Domini Sacrificium quod offerimus. Calicem in commemorationem Domini & passionis ejus offerimus. Cyprian, Ep. lxiii. p. 109. Calix qui in commemorationem ejus offertur, p. 104.*

² *Quod Melchisedech Sacerdos Dei summi fuit, quod panem & vinum obtulit, quod Abraham benedixit. — Dominus noster Jesus Christus, qui Sacrificium Deo Patri obtulit, & obtulit Hoc idem quod Melchisedech obtulerat, id est, panem & vinum, suum scilicet Corpus & Sanguinem, p. 105.*

Compare St. *Austin*, on the same Head:

Ipse est etiam Sacerdos noster in æternum, secundum ordinem *Melchisedech*, qui seipsum obtulit Holocaustum pro peccatis nostris, & ejus Sacrificii *similitudinem* celebrandam in suæ passionis memoriam commendavit; ut illud quod *Melchisedech* obtulit, Deo jam per totum terrarum orbem in Christi ecclesiâ videmus offerri. *Augustin de divers. Quæst. Q. 61. p. 34. Tom. vi.*

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hood of our Lord's sacrificing *himself* in the Eucharist, because that would be too *high* for *Is* to aim it; nor of his sacrificing the *Elements*, because that would have been too *low* a sacrifice for *Him*, at least, to offer. When he speaks of offering a *true and full Sacrifice* meaning *Bread and Wine* jointly, and not either singly) he understands that Bread and Wine, (which he calls *Sacrifice*, by the same Figure as he often calls them *Body and Blood*) to be a *true and full Representation*, or *Image* of the Sacrifice of the Cross. So *Cyprian* himself explains it, *viz.* by *offering* (that is, *presenting*) an *Image* of Christ's Sacrifice in *Bread and Wine* ^b. The Sum of his Doctrine is, that *he typical Melchisedech* blessed *Abraham* in and *by Bread and Wine*, consider'd as *Symbols, Images, Figurations* of our Lord's Passion and sacrifice; and that the true *Melchisedech* so blessed his own Disciples in delivering to them the *Benefits* contain'd in his *Passion*, by the like *Symbols*.

^a Ille Sacerdos vice Christi verè fungitur, qui id quod Christus fecit imitatur; & Sacrificium verum & plenum tunc offert in ecclesia Deo Patri, si sic incipit offerre secundum quod ipsum Christum videat obtulisse, p. 109. Compare my *Review*, p. 513.

^b Ut ergo in *Genesi* per *Melchisedech* Sacerdotem Benedictio circa *Abraham* possit ritè celebrari, præcedit ante *Imago* Sacrificii Christi, in *pane & vino* scilicet constituta. Quam rem perspicuus & adimplens Dominus, panem & calicem mixtum vino obtulit, & qui est plenitudo veritatis, veritatem præfiguræ *Imaginis* adimplevit, p. 105.

74. *Distinctions of Sacrifice, &c.*

Symbols. We may go on to *Eusebius*, who explains this Matter more clearly, and who, besides, more distinctly expresses the Difference between *Aaronical* and *Melchisedechian* Sacrifices, in these Words :

“ As he (*Melchisedech*) being a Priest of the
 “ Gentiles, no where appears to have used
 “ *corporeal* Sacrifices, but *blest Abraham* with
 “ Wine only and Bread; just in the same man-
 “ ner, first our Lord and Saviour himself, and
 “ then all Priests from him, among all Nati-
 “ ons, consummating the *spiritual Hierourgy*,
 “ according to the Laws of the Church, do
 “ represent the Mysteries of his *Body* and of
 “ his salutary *Blood*, in *Bread* and *Wine*. *Mel-*
 “ *chisedech* foresaw these (Mysteries) by a *di-*
 “ *vine* Spirit, and previously made use of those
 “ *Images* of Things to come.” Whereupon
 we may observe, 1. That *Melchisedech*, by this
 Account, used no *corporeal* Sacrifices: There-
 fore he did not sacrifice *Bread* and *Wine*, which
 undoubt-

“ Ὡςπερ ὁ ἱερεὺς Ἰερὸς ἐδυνάμην ψυχῶν, ἔδραμε θάνατον
 θυσίαις σωματικαῖς καὶ χειρὶ ὁίνου καὶ ἄρτου καὶ ἁγίου
 εὐλογῶν· ὁ δὲ ἀνὴρ δὴ τρέπον πρὸς τὸν μὴ αὐτὸς ὁ Σωτὴρ καὶ υἱὸς
 τοῦ ἡωῦ, ἔπειτα οἱ ἕξ αὐτῷ πάντες ἱερεῖς αἰῶς πάντα τὰ ἔθνη
 πνευματικῶς ἐπιτελούντες, καὶ τοῦ ἐκκλησιαστικῆς θυσίης, ἱερου-
 γίας, οἶνον καὶ ἄρτον, ὅτε σῶμα καὶ αὐτῷ καὶ σωτικῶς αἵματι
 αἰνιῶνται τὰ μυστήρια, τὰ Μελεχισεδεκ τὰ πνεύματα διὰ
 σπυριτωρηνότητος, καὶ τὰ μιλόντων ὁ εἰκὼς περιχρησάμενος. *Euseb.*
Demonstr. Evang. L. v. c. 3. p. 223. Conf. I. boudier. in
Psal. cx. p. 852.

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undoubtedly are both *corporeal*. It is in vain to contend that he meant *bloody*, as opposed to *unbloody*. His Word is *corporeal*, not *bloody*: And he had used the same Word just before, speaking of *corporeal* Oil, in the common Sense of *corporeal*^d. 2. That the *Melchisedechian* Priests, after our Lord, exercise a *spiritual* Hierarchy, as opposed to *corporeal* Sacrifices before mentioned: Therefore their Sacrifices are *spiritual*; and therefore again, they sacrifice not Bread or Wine, but they represent or signify the *Mysteries* of the Passion in Bread and Wine; they perform a *memorial Service* by those Symbols, a direct Memorial of the *grand Sacrifice*. 3. That *Melchisedech*, by a *divine* Spirit forelaw the *Mysteries* of the same *grand Sacrifice*, and made a *Figuration* of it in Bread and Wine, and by those Symbols conveyed a *Blessing* to *Abraham*^e, the Blessing of the great Atonement.

Herein

^d *Οὐκ ἴδω σκευῶν καὶ σωματικῶν ἑλαίῳ κίχισιν, ἵνα πάλ᾽ ἔξωσι ἑμῶν τὸ ἱεροσολύμοις. *Epist. ibid.* p. 223.

^e So *Eriphanius* on this Article. Ὁ Μελαχισδεχ αὐτῷ [Abraham] ἀπέτα, καὶ ἐξέβαλεν αὐτῷ ἄρτον καὶ οἶνον, ὡς πᾶσι τῷ κυρίῳ ἡμῶν ἀφ᾽ οὗ τοῦ αἵματος, ἀντίτυπα τὰ σώματα τῷ κυρίῳ ἡμῶν, ὅτι ἐν τῷ αἵματι αὐτοῦ ἐξέβαλεν τὸν ἄρτον καὶ τὸ οἶνον, καὶ ἀντίτυπα τὰ σώματα, ὅτι ἐν τῷ αἵματι αὐτοῦ νυχθίσθη καὶ ῥέσθη εἰς τὴν ἑσπέρην τῶν κοινωμένων καὶ βαπτισμένων, καὶ σωθῆναι τὴν ἡμετέραν ψυχάν. *Eriphani. Panar. Hær. 55. n. 6. p. 472.*

^f So *Julius Firmicus* of that Time: *Melchisedech Rex Salem, & Sacerdos summi Dei, revertenti Abraham, cum pane & vino, Benedictionis obtulit Gratiam.* *Bibl. P. P. Tom. iv. p. 114. Ed. 1618.*

76 *Distinctions of Sacrifice, &c.*

Herein lay the superior Excellency of *Melchisedeck's Sacrifice*, (that is, *Figuration* of the grand Sacrifice) that it directly pointed to and exhibited *true Expiation*, while *Aaron's* directly conveyed *temporal Blessings* only, and a *temporal Attonement* &c. It must indeed be owned, that *true Expiation* was conveyed under the *legal Veils* to Persons fitly qualified: But those legal Sacrifices, in their *sacrisficial Capacity*, did nothing of that kind. What they did of a *saving kind*, was in their *sacramental Capacity*: For, that they were *Sacraments*, as well as *Sacrifices*, is an allowed Principle among knowing Divines of all Principles or Persuasions^b. Where then was the Difference between the *Aaronical Sacrifice* and *Melchisedecbian*, if both were *sacramental Conveyances* of the same Blessings;

^a This Matter is clearly exprefs'd by an Author of the XIIIth Century, under the Name of *Cyprian*.

Hoc maximè discernere debet Christiana Religio, quod sanguis *Animalium* à Sanguine *Christi* per omnia differens, *temporalis* tantum habeat vivificationis effectum, & vita eorum *sua* habeat, & sine ulla revocatione terminum constitutum, ideoque ad obtinendam æternitatem non potest proficere. — Bibimus autem de Sanguine *Christi*, ipso jubente, vitæ *æternæ* cum ipso & per Ipsum participes. *Pseudo-Cyprian*. de Cœna, p. 113. Edit. Bened.

^b *Cudworth* on the Sacram. ch. ii. p. 23, &c.

Gerhard, Tom. iv. p. 292, 297.

Alanus de Eucharist, p. 502.

Chamier, Tom. iv. p. 14, 15.

Vossius de Idolatr. L. i. c. xli. p. 151, 152.

Cloppenburg, Schol. Sacrific. p. 9, &c.

Buddeus, Instit. Theolog. p. 687.

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blessings, and if neither of them availed anything in their *sacrificial* Capacity, properly speaking? The Difference lay here, that *Melchisedeck* was considered as conveying the *true* Expiation *directly* and *plainly*, by the Symbols of Bread and Wine, and not under the *dark* Covers of a *legal* Expiation, which but *remote*ly and *obscurely* pointed to it. He feasted himself and *Abraham* directly upon the *grand Sacrifice* itself, as Christian Priests do now: *Aaron* feasted himself and his People directly upon nothing but the *legal* Sacrifices, and the *legal*, *temporal* Expiations. But this Distinction will yet be better understood, by some other Passages of the *Fathers*, which I am going to subjoin in their order.

St. *Jerom*, more than once, mentions the Distinction between the *Aaronical* and *Melchisedechian* Sacrifices. He declares, in one Place, that *Melchisedeck* did not (like *Aaron*) sacrifice *irrational* Victims, but *offer'd* Bread and Wine, that is, the *Body* and *Blood* of the Lordⁱ. He does not say, *sacrificed* Bread and Wine, but *offer'd* (a Word of some Latitude) and

ⁱ Quod autem ait, *Tu es Sacerdos in æternum, secundum ordinem Melchisedec*, mysterium nostrum in verbo *ordinis* significatur, nequaquam per *Aaron* irrationalibus victimis immolandis, sed oblato pane & vino, id est corpore & sanguine Domini. *Hierom. Quæst. Hebraic. p. 520. Tom. ii. Ed. Bened.*

78 *Distinctions of Sacrifice, &c.*

and he presently after interprets them by the *Body and Blood*. So that *Melchisedeck*, according to him, offered no Sacrifice but the *grand Sacrifice*: And he could not properly *sacrifice* that *Body and Blood*, which were not then in being, but he *figured* it by *Symbols*^k, and therewith convey'd the *Blessings* of it; feasting *Abraham*, not with legal Victims, but with *Christ* himself. This appears to be his Sense of that Matter; which will be farther confirm'd by other Passages of the same Father. He gives a kind of Summary of the Sentiments of *Hippolytus*, *Irenæus*, two *Eusebius's*, *Apollinaris*, and *Eustathius* in relation to *Melchisedeck*; importing, "That he sacrificed no Victims of Flesh of Blood, took not the Blood of the Brute-Animals upon his Right-hand; but he dedicated a *Sacrament* in Bread and Wine, in the simple and pure Sacrifice of Christ^l. So I point, and translate the Sentence; altering the common Punctuation, only as to the placing
of

^k Postquam Typicum Pascha fuerat completum, & Agni carni cum Apollolis comederat, assumit panem qui confortat cor Hominiæ, & ad verum Paschæ transgreditur Sacramentum: ut quomodo in præfiguratione ejus Melchisedec, summi Dei Sacerdos, panem & vinum offerens fecerat, ipse quoque veritatem sui corporis & sanguinis repræsentaret. Hieronym. Comment. in Matt. xxvi. p. 128. Tom. iv. Part i.

^l Neque Carnis & Sanguinis victimas immolaverit, & brutorum sanguinem Animalium dextra suscepit, sed pane & vino, simplici puroque Sacrificio Christi, dedicaverit Sacramentum. Hieron. Epist. ad Evangel. p. 571. Tom. ii.

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a single Comma, to make out the Sense. As what he says of not receiving Blood on the *Right Hand*, (or, *Right Thumb*) I suppose it alludes to the Levitical Rites of Consecration to *Priesthood*^m, which *Melchisedec* had nothing to do with. He received his *Priesthood* some other way, and he exercised it in a different manner; not by *sacrificing* Animals, but *dedicating* or consecrating a *Sacrament*ⁿ, in, with *Bread* and *Wine*: that is to say, with a *simple* and *pure* Sacrifice of *Christ* alone, represented and exhibited by and under those symbols. This appears to be St. *Jerom's* Sense, in his full Sense. For, like as he had in a

Passage

¹ Exod. xxix. 20.

² Recurrete ad *Genesim*, & *Melchisedec* Regem *Salem* hujus accipem invenies civitatis: Qui jam tum in *Typo Christi* panem & vinum obtulit, & *mysterium* Christianum in Salvatoris sanguine & Corpore dedicavit. *Hieron.* ad Marcell. p. 547. tom. iv. Part 2.

N. B. *Jerom* considered *Christ's Body* and *Blood*, as symbolically contain'd in the exhibitive Signs: And no wonder, when the same Epistle he could write thus: *Sepulchrum Domini stiescubque ingredimur, toties jacere in Syndone cernimus Salvatorem, &c.*

I interpret the dedicating a *Sacrament* in, or with *Christ's Body* and *Blood*, in such a Sense as St. *Austin* says, *Mare rubrum —passione & sanguine Domini consecratum.* [In *Psal. lxxx*] *ad unde rubet Baptismus, nisi Christi sanguine consecratus?* *Johan. Tract. xi.* That is to say, the *Sacrament* of Baptism made an exhibitive Sign of *Christ's Blood*: which is, its *Consecration*, or *Sanctification*, or *Dedication* to high and holy Purposes. The Blood signified, and spiritually exhibited, by *Water* in one *Sacrament*, by *Wine* in the other, gives the *Holy Sanction* to Both *Sacraments*: For, without That, they would be *Sacraments* at all.

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Passage before cited, interpreted Bread and Wine by what they are *Signs* of, namely, by *Body* and *Blood* of the *Lord*, so here he interprets them by the same thing, under the equivalent Expression of the *simple and pure Sacrifice of Christ*. And as he had in a second Passage, before cited, interpreted the *offering* Bread and Wine, of a *Figuration* and *Representation* of the *true* Body and Blood, so he may reasonably be presumed to *mean* the same thing here. He calls the *Sacrifice of Christ*, thus represented, thus exhibited, *simple* and *pure*, as not blended with any *typical Sacrifices*, or legal *Expiations*, but standing perfectly clear of them, and nakedly view'd in its own *Simplicity*, free from such legal Incumbrances: *Represented*, indeed, by *Symbols*, but yet so represented as that the *Things signified*, the *Body* and *Blood*, and the *true Expiation*, are as plainly, as directly offer'd to every Man's *Faith* and *Understanding*, as the *Signs* are to the outward *Senses*, and both are alike spoken of in *plain* and *clear* Terms. If it was not altogether so in *Melchisedeck's* Sacrament, or figurative *Sacrifice* of Christ's Body and Blood, yet certainly it is in *ours*: And this Consideration renders it vastly preferable to the *legal* Sacrifices; tho' they also darkly were *Sacraments* of the same Things,

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Things, and were much more valuable in that their *sacramental* Capacity, than in any other.

St. *Austin* often speaks of this Matter. He understood the *Melchisedechian* Sacrifice, (as opposed to *Aaron's*) of Sacrifice *passively* considered; not as *offered* to God, in a proper Sense, but as exhibited to, and *received*, or participated by Men °. The want of observing the Difference between a *Sacrifice* considered as *actively* offered, and as *passively* received, has made strange Confusion in what concerns the *Melchisedechian* Sacrifice, spoken of by the Fathers ^p. Yet this Matter was clearly understood, as low as the Times of *Charles the great* ^q, and much

G lower.

• Quod ergo addidit, *manducare panem*, etiam ipsum *Sacrificii* genus eleganter expressit — Ipsum est Sacrificium, non secundum ordinem *Aaron*, sed secundum ordinem *Melchisedech*: Qui legit intelligat. — Quia enim dixerat superius, dedisse se *domui Aaron* cibos de victimis veteris Testamenti, ubi ait, *dedi domui patris tui omnia quæ sunt ignis, Filiorum Israel in Esam*. Hæc quippe fuerunt Sacrificia Judæorum: Ideo hic dixit *manducare panem*; quod est in novo Testamento *Sacrificium* Christianorum. *Augustin.* de civit. Dei, L. xvii. c. v. p. 466, 467. Tom. vii. Conf. Ep. 177. p. 626. Tom. ii. Et in *Psal.* xxxiii. p. 210, 211. Tom. iv. In *Psal.* cvi. p. 1211. In *Psal.* cix. p. 1241. Tom. iv. De Quæst. octogint. Q. lxi. p. 34. Tom. vi. De civit. Dei, L. xvii. p. 435, 480. Contr. Advers. Leg. p. 570, 571. Tom. viii.

^p See my *Appendix*, p. 28—32, 40.

^q Jam verus *Melchisedech*, Christus videlicet, Rex justus, Rex Pacis, non *secundum victimas*, sed sui nobis corporis & sanguinis contulit Sacramentum. *Carol. Magn. Capit. prolix.* L. iv. c. 14. p. 520. Conf. *Haymo Halberst.* In *Psal.* cix. p. 597. *Theodulf.*

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lower: And even *Thomas Aquinas*, of the XIIIth Century, has given a just Account of it; rightly distinguishing between the *Oblation* of a Sacrifice, and a *Participation*^r. To be short, as the Sacrifices of *Aaron*, in their *oblatory* View, were no way comparable to the *Spiritual* Gospel-Sacrifices, in their intrinsic Value, or in regard to the *divine* Acceptance; so neither were the Blessings, or the sacrificial *Feasts* of *Aaron* and his *Altars*, worthy to be named in comparison to the spiritual Blessings, or spiritual Banquet, given to Believers, whether by the *typical*, or the true *Melchisedeck*. If we interpret what the *Fathers* say in relation to the *Melchisedecian* Sacrifices, as opposed to the *Aaronical*, by this Key, every thing, I presume, will be easy and clear: But without it, all is Confusion. I know but of one Objection to this Account, and that not weighty; namely,

Theodulf. de Ordin. Baptismi, c. 18. *Anselm* [sive *Hervey Dolenfis*] in Hebr. v. p. 416. & in Hebr. vii. p. 423. *Walford.* Strab. de reb. Eccl. c. xvi. p. 674.

^r In Sacerdotio Christi duo possunt considerari, scilicet ipsa *Oblatio* Christi, & *Participatio* ejus. Quantum ad ipsam *Oblationem*, expressius figurabat Sacerdotium Christi Sacrificium Legale per sanguinis effusionem, quam Sacerdotium *Melchisedec*, in quo sanguis non effundebatur. Sed quantum ad *participationem* hujus Sacrificii & ejus *effectum*, expressius præfigurabatur per Sacerdotium *Melchisedec*, qui *offerebat panem & vinum*, significantia, ut *Augustinus* dicit, ecclesiasticam *unitatem*, quam constituit *Participatio* Christi: Unde etiam, in nova Lege, *verum* Christi Sacrificium *communicatur* Fidelibus sub specie *panis & vini*. *Aquin.* Part iii. Q. 22. Art. 6. p. 61.

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namely, that the *Fathers* sometimes speak of *Melchisedeck* as *offering* something to *God*, and not barely as *distributing* to *Abraham* and his Company. But then let it be remember'd, that the Word *offer* is a Word of a *large* and *lax* meaning, importing any kind of *presenting*, either *to View* (as when *Hezekiah* spread a *Letter* before the *Lord**) or *for Consecration*, or the like. And it is farther to be noted, that the *Fathers*†, some of them at least, (as *Ambrose*, *Philastrius*, *Chrysostom*, *Austin*, and perhaps *Eusebius*) understood *Melchisedeck* to have *offered* a Sacrifice of *Lauds* to *God*, besides his *conveying* the *grand Sacrifice*, that is, the *Blessings* and *Benefits* of it to *Abraham*.

G 2

XII.

* 2 Kings xix. 14. Isa. xxxviii. 14.

† *Ambrosius*, Tom. i. p. 714. Ed. Bened.

Philastr. Hær. 109. p. 221. Hær. 144. p. 314, 316.

Chrysostom. Adv. Jud. Hom. vii. p. 671. Tom. i. In Hebr.

p. 128, 129. Tom. xii.

Augustin. contr. Advers. Leg. p. 570, 571. Tom. vii.

Eusebius Demonstr. Evang. L. v. c. 3. p. 223.

Ambrosiaster well expresses that Notion.

Quantum est inter *Aaron* & *Christum*, tantum est quodammodo inter *Judæos* & *Christianos*; superiora etiam & *Sacrificia*. Talia videlicet offeramus *Sacrificia*, quæ in illud *Sanctuarium* cœleste offerri possunt: Non jam *Pecudem* & *Bovem*, non *sanguinem* & *Adipem*; omnia hæc soluta sunt, & pro eis introductum est *rationabile obsequium*. Quid est *rationabile obsequium*? Quod per *Animam*, quod per *Spiritum* offertur. — Quid est *Deum in Spiritu* adorare, nisi in *Charitate* & *Fide* perfecta, & *Spe* indubia, & sanctis *Animæ virtutibus*? *Pseud-Ambros.* in Hebr. vi. p. 443.

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XII.

Having thus far observed, by what Names of Distinction *Christian* Sacrifices were discriminated from *Jewish* and *Pagan*, jointly or singly considered, I may pass on to some other Notes of Distinction, by which *Christian* Sacrifices, differently circumstantiated, were distinguished one from another. Here may come in the Distinction between *external* and *internal* Sacrifice, which is of very different Consideration from a Distinction before-mention'd, between *extrinsic* and *intrinsic*.

Origen, mysticizing the two *Altars* which belong'd to the *Temple*, the *inner* and the *outer* Altar, makes *mental* Prayer or Service to answer to the Incense on the one, and *vocal* Prayer to answer the Burnt-offerings on the other. Such was his Notion of *internal* and *external* Sacrifice under the Gospel^u. Neither is it amiss, provided we take in *manual Service*, or *good Works*^w, into the Notion of *external Sacrifice*,

to

^u Altaria vero duo, id est *interius* & *exterius*, quoniam Altare orationis indicium est, illud puto significare quod dicit Apostolus; orabo *Spiritu*, orabo & *mente*. Cum enim *corde* oravero, ad Altare *interius* ingredior——Cum autem quis *clara voce*. Et verbis cum *sono* prolatis, quasi ut ædificet audientes, orationem fundit ad Deum, Hic *Spiritu* orat, & offerre videtur Hostiam in Altari quod *foris* est ad Holocaustomata populi constitutum. *Origen*. in Num. Hom. x. p. 303.

^w *Good Works* were always eminently reckon'd among the *Christian*

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to render that Branch of the Division compleat. But here it is to be noted, that tho' *mental* Service *alone* may make *internal* Sacrifice, yet *vocal* or *manual* alone, without *mental*, will not make *external* Sacrifice. *Outward* Service is but the *Shell* and *Carcase* of Sacrifice, without the Sacrifice of the *Heart*^x. How both the *internal* and *external* Sacrifice are perform'd in the Eucharist, see particularly noted and explained in Dean *Field* y.

XIII.

Christian Sacrifices may be divided into *private* and *publick*: Which is a Distinction somewhat *like* to, but not altogether the *same* with the former. For, tho' *internal* Sacrifice, as such, is always *secret*, yet it may be performed *in company* with others, as well as when we are *alone*: And tho' *external* Sacrifice, as to the *outward* Part, is open to view, may be *seen* or *heard*, yet it may be performed *in private*, as well as *in company*. Therefore both external

G 3

and

Christian Sacrifices, as may be seen in *Justin*, p. 14. *Clemens of Alexandria*, p. 836, 848. *Cbrysoſtom*, Tom. v. p. 231, 503. And indeed in all the Fathers. How that is to be understood, see in *Review*, p. 485.

^x Vid. *Cbrysoſtom* in Rom. Hom. xx. p. 657. Tom. ix. *Origen*, Tom. ii. p. 363. Ed. Bened. *Nazianz.* Orat. i. p. 38. *Gregor. M.* Dial. iv. c. 59.

^y *Field* on the Church, p. 204.

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and internal Sacrifices may be subdivided into *private* and *publick*, accordingly as they are respectively offer'd up to God, either from the *private Closet* in Retirement, or from among our Brethren met together in the publick *Assemblies* for the same Purpose. Private Prayer is *private Sacrifice*, and publick Prayer is *publick Sacrifice*. Good Works likewise are *Sacrifices*, if really and strictly *good*, if *referred to God* and his *Glory*: Therefore when they are done in private, they are *private Sacrifices*; but if so done as to *shine before Men*, for an Example to them, then they become *publick Sacrifices*.

XIV.

Christian Sacrifices may be distinguished likewise into *Lay-Sacrifice* and *Clerical*. In a large Sense, all good Christians are *Sacrificers*, and, so far, *Priests* unto God*. *St. Austin*, in few Words,

* *Exod.* xix. 5, 6. 1 *Pet.* ii. 9. *Revel.* xx. 6.
Just. Mart. Dial. p. 386.
Irenæus, L. iv. c. 8. p. 237.
Tertullian de Monogam. c. vii. p. 529.
Origen in Levit. Hom. ix. p. 236, 238.
Cyrrill. Hierosol. Catech. xviii. c. 33. p. 302.
Ambros. in Luc. vi.
Hieronym. contr. Lucif. p. 290. Tom. iv.
Augustin, Tom. viii. p. 477, 478, 588.
Leo Magn. Serm. iii. p. 107.
Isidor. Pelus. L. iii. Ep. 75. p. 284.
 And compare *Review*, p. 533, 534.
Christian Sacrif. expl. p. 13, 28.

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Words, well sets forth both the *Agreement*, and the *Difference*; observing that all Christians are *Priests*, as they are *Members* of Christ, *Members* of one and the same *Higb-priest*; but that *Bishops* and *Presbyters* are in a more *peculiar*, or *emphatical* manner, intitled to the Name of *Priests*^a. So I interpret *proprie*^b; not to exclude Christian Laicks from being, *properly-speaking*, Sacrificers, but so only as to exclude them from being *emphatically* and *eminently* such, as the *Clergy* are: For, tho' they are all equally *Sacrificers*, they are not equally *Administrators* of Sacrifice, in a publick and solemn, and authorized way.

The Protestant Doctrine, commonly, has run, that Clergy and Laity are equally *Priests*: Not equally *Bishops*, *Presbyters*, or *Deacons*, but equally *Priests* (in the Sense of ἱερεῖς) that is, equally *Sacrificers*^c. For, like as when a

G 4

Senate

^a Erunt Sacerdotes Dei & Christi, & regnabunt cum illo mille Annis, Apoc. xx. 6. Non utique de *solis* *Episcopis* & *Presbyteris* dictum est, qui *proprie* jam vocantur in Ecclesia *Sacerdotes*: Sed sicut omnes *Christianos* dicimus, propter *mysticum* *Chrisma*, sic omnes *Sacerdotes*, quoniam *membra* sunt *unius* *Sacerdotis*. *Augustin* de civit. Dei, L. xx. c. x. p. 588. Tom. vii.

^b Compare *Whitaker* upon that Place of *St. Austin*. Answer to *Reynolds*, p. 77. *Chrastovius* de Opific. Missæ, L. i. c. 13. p. 104. *Fulke's* Defence of Translations, p. 62.

^c *Cranmer* against *Gardiner*, p. 424, 440.

Jewell's Answer to *Harding*, Art. xviii. p. 429.

Defence of Apol. p. 576.

Pet. Mart. Loc. comm. p. 788.

Hespinian. Histor. Sacram. Part i. p. 584, 590.

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Senate presents a Petition, by their *Speaker*, to the Crown, every Member of that Senate is equally a *Petitioner*, tho' there is but one authorized *Officer*, one *Speaker* commission'd to prefer the Petition in the Name of the whole Senate; so in this other Case, the whole Body of Christian People are equally *Sacrificers*, tho' the *Clergy* only are commission'd to *preside* and *officiate* in a publick Character^d. The *Sacrifice* is the *common* Sacrifice of the whole Body, and so the Name of *Sacrificer* is also common: But the *leading* Part, the *Administration* of the Sacrifice, is *appropriate* to the *commission'd* Officers; and so also are the Names of *Bishops*, *Presbyters*, and *Deacons*. This is all that any sober Protestants have meant; tho' their Expressions have been sometimes liable to Misconstruction, by reason of the latent Ambiguity of Words and Names. The Word *Priest* is equivocal, as denoting either a *Presbyter*, or a *Sacrificer*: And the Word *Sacrificer* is still farther equivocal, as meaning either one who barely *sacrifices*, or one that *administers* a Sacrifice in a *publick* Capacity, as the *Head* or *Mouth* of an Assembly.

Perhaps,

^d Utut omnes *offerant* Preces, Laudes, Eleemosynas, & hujusmodi *Sacrificia*, non tamen *eodem modo* omnes hæc *offerunt*: Nec debent Homines *privati* Pastorum *munus* & officium usurpare. *Satliff.* contr. Bellarmin. p. 294.

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Perhaps, after all, some shorter and clearer way might be thought on, for compromising the Debates concerning *Lay-Priesthood*. If *Steward of the Mysteries of God*^e, may be thought a good general Definition of *Sacerdos*, or a Title equivalent to *Priest*^f, then the Disputes about the precise meaning of *ιερεὺς*, *Sacrificer*, and how far that Name is common to *Clergy* and *Laity*, may be superseded, and the Name of *Priest* may be appropriated in the Sense of *Ambassadors of God*, or *Stewards of divine Mysteries*, to the *Bishops* only in the *first* degree, and to *Presbyters* in the second^g, or in a *third* degree to *Deacons* also^h, as some of the Ancients have estimated, perhaps not amiss.

There is yet another way of compromising this Matter, viz. by passing over the Greek *ιερεὺς*,

^e 1 Cor. iv. 1.

^f Æquipollent ista *Dispensator Mysteriorum Dei*, & *Sacerdos*: *Mysteria* namque *Dei sancta* sunt, & *Sacerdos* dictus est à *jacris* dandis. *Chrastovius Polan.* p. 197.

^g *Nazianz.* Carmin. Tom. ii. p. 6.

Eusebius, Demonstr. L. x. c. 6.

Hieronym. in Epitaph. Paulæ.

Optatus, L. i. p. 15.

Leo I. de Quadrig. Serm. x.

Sidonius, Ep. xxv.

Facundus, L. xii. c. 3.

Conf. *Basnag.* Annal. Tom. ii. p. 652.

Hicks's Christian Priesthood, Vol. i. p. 36.

^h *Optatus*, L. i. p. 15.

See *Hicks's* Christian Priesthood, Vol. i. p. 36, 37.

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יִשְׁעוּ, *Sacrificer*, and running higher up to the Hebrew Word *Cohen*ⁱ, as of the elder House, and primarily signifying a Person of *nearest Access to God*, or a commission'd *Agent between God and Man*. Let but that, or something of like kind be the proper Notation of *Priest*, and then it will be a clear Case that God's peculiar Ambassadors *in ordinary*^k, solemnly set apart for that Office, are more *properly* Priests than any other Persons can be justly presumed to be.

It has been thought that the *Aaronical* Priests were as *Agents for Men* with God, and that the *Evangelical* Priests are as *Agents for God* with Men. There may be something in that Distinction: But considering that the *Evangelical* Priests do offer up both the *spiritual* Sacrifices, and *Sacrificers to God*^m, as well as bring God's Messages and God's Blessings to
Men,

ⁱ Vox כֹּהֵן genuina sua significatione notat *Familiarioris Accessus Amicum*. Vitringa observat sacr. L. ii. c. 2. p. 272. Conf. in Isa. Vol. ii. p. 830, 885, 950, 951.

^k *In ordinary*, to distinguish them from *Prophets* as such, who were Ambassadors or Legates *extraordinary*.

^l *Prophetarum & Apostolorum erat res Dei* apud Homines agere, *Sacerdotum autem Res Hominum* apud Deum. Illi *Dei Legati* apud Homines, Hi *Hominum Patroni* apud Deum. — Ministerium *Evangelicum* à Sacerdotio *Aaronico* multum differt, idque in eo præcipuè cernitur, quod illud *pro Deo* apud Homines præcipuè constitutum sit, Hoc *pro Hominibus* apud Deum. *Outram de Sacrif.* L. i. c. xix. p. 220, 222.

^m See my *Review*, p. 477, 534. And compare *Vitringa* in *Isa.* lxi. 20. p. 951.

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Men, it seems that their *Agency* looks both ways, and perhaps equally; and they appear to be indifferently and reciprocally *Agents* from God *to Man*, and from *Man to God*.

Some have made it a Difficulty to conceive how a Priest, being ignorant of what passes in the *Heart*, can be said to present to God the *intrinsic* and *internal* Sacrifices of his People. The truth is, That which the Priests offer, they offer in the Name or in the Person of the Church, as before-noted^a: And therefore what they therein do, is to be considered as the *Act* and *Deed* of the whole Church, independent of the *Knowledge*, or *Attention*, or *Intention*, or *personal* Virtues of the officiating Ministers. Their *Ministration* is the *outward Mean* appointed by God, and by that Appointment made the *ordinary* Condition of God's Acceptance. As God accepts not the Devotions of the People, however otherwise sincere, or fervent, without the outward *Sacraments*, (which are the *ordinary* Instruments of Conveyance, both with respect to *our* Sacrifices, and *God's* Graces) so he accepts not, ordinarily, of what Christians presume to *offer* in a solemn publick way, without the external Ministration of the *proper* Officers. And why should not they be
suppos'd

^a See above, p. 10.

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suppos'd as proper Instruments to convey the *invisible Sacrifices* of Men to God, as to convey the *invisible Graces* of God to Men? To suppose otherwise, would be strangely depreciating the *sacerdotal Function*, as if that were concern'd only in the *external Part*, the *Shell* and *Carcase* of a *Sacrifice*, and the *internal* and *invisible Part* (which, strictly, is the *Sacrifice*) were really presented by *none* but the *devout* Worshippers themselves. In this way, the *devout Laity* (supposing the *Priests* to be unattentive) would be the only *Sacrificers*, and the *Priests*, as such, would not be *Sacrificers* at all. But it is certain that the *Priests*, in this Case, are, and ought to be considered, as conveying and recommending all the *invisible Sacrifices*, and therefore are properly *Sacrificers* in their *sacerdotal Capacity*, yea, and more than *Sacrificers*, because *Leaders, Conductors*, commissioned *Officers* in the *publick Sacrifice*, which must be accepted *thro' them*, even when they themselves, (*if unworthy*) shall not be accepted °. But enough of this.

XV. I

° To enforce this Consideration, I may add, that the *Priesthood* below will thus correspond the more aptly to the *High-Priesthood* above, if Dr. *Lightfoot* judged rightly in the Words here following :

“ Christ is a *Priest for ever*, still offering *Sacrifice* to God ;
“ but no more *himself*, but his *People's* *Sacrifice*. And that
“ Offering

XV.

I pass on to another very celebrated Distinction of *Christian* Sacrifices, into *gratulatory* and *propitiatory*: Tho' we have really none of the latter sort but *one*, and that not properly *ours*, but our *Lord's*, performed once upon the Cross, but in *Virtue* always abiding ^p.

The Word *propitiatory* is equivocal, capable of a *larger*, or a *stricter* Sense. In a *lax* and *less proper* Acceptation, every Service *well-pleasing* to God, is *propitiatory*. In this View, *Baptism*, and all our *spiritual* Sacrifices are *propitiatory*: Particularly, *Almsgiving* is said to *propitiate* in this qualified Sense of the Word ^q. And the Fathers frequently so apply the Word, with

“ Offering is twofold, *viz.* offering the *Persons* of his People
“ to God, as an *acceptable living* Sacrifice (*Isa.* viii. 18) and
“ offering their *Services* as an acceptable *spiritual* Sacrifice to
“ God, *Rev.* vii. 3. *Lightfoot*, Tom. ii. p. 1261.

^p *Singuli Christiani habent duplex Sacrificium, propitiatorium & Eucharisticum*: Sed alterum habent *alienum*, alterum *proprium*. Alienum est propitiatorium à *Christo* oblatum.

Singuli Sacerdotes habent duplex Sacrificium; Propitiatorium & Eucharisticum — Non habent *proprium* Sacrificium *propitiatorium*, nec placant *suo* Sacrificio, sed *alieno*. Quod tamen neque ipsi *offerunt*, sed tantum accipiunt fide *Fructum* alieni Sacrificii. *Melancthon*, opp. Tom. iv. p. 514. Unicum est autem re ipsa *propitiatorium*, videlicet *obedientia* Filii Dei, quæ est *obte-^r* pro nobis, & meretur nobis Reconciliationem. *Ibid.* p. 603. Conf. *Cranmer* opp. *Posth.* p. 139—150. *Pet. Mart.* Loc. comm p. 704. *Zanchius's* Tractat. *Posth.* p. 421.

^q *Phil.* iv. 18. *Hebr.* xiii. 16. *Ecclus.* iii. 30. xxxv. 2.

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with respect to any *good Works* ¹. *Tertullian* sometimes, and *Cyprian* often speaks of making *Satisfaction* to God by *Repentance*, &c. Nevertheless, in the strict and proper Sense of *Propitiation*, *Expiation*, or *Satisfaction*, no Service, no Sacrifice, nor any thing else ever did, or ever could make it, excepting only the all-prevailing Sacrifice of the Cross. The Sacrifice of Christ from *without*, is the *meritorious Cause* of *Propitiation*: Our own *qualifying* Sacrifices from *within*, are the *conditional*: And the two *Sacraments*, ordinarily, are the *instrumental*. As to the *material* Elements, in either Sacrament, they are neither an *extrinsic* Expiation, nor an *intrinsic* Qualification, and therefore cannot, with any Propriety, be called an *expiatory* or a *propitiatory* Sacrifice, no not in the lowest Sense of *propitiatory*. Indeed, the *Religious Use* of them is *propitiatory*, in such a Sense as *Christian Services* are so ²: Therefore

our

¹ Verum Sacrificium insinuans, quod offerentes *propitiabuntur* Deum. *Iren.* L. iv. c. 17. p. 248.

² Qui Fraudibus abstinet, *propitiat* Deum. *Minuc. Fel. Sect.* xxxiii. p. 183. Conf. *Origen* in *Levit.* Hom. xiii. p. 255. Cited in *Review*, p. 338.

³ In this Sense, *propitiatory* Sacrifices are allowed by Protestants Divines:

⁴ *Cranmer* against *Gardiner*, p. 437, 438.

Gulielm. Forbes. consider. modest. p. 694.

Johann. Forbes. opp. Tom. i. p. 619.

Spalatenf. p. 283.

Thorndike's

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our so *using them*, that is, our *Service*, is the *Sacrifice*, and not they; and it is an *intrinsic* and *qualifying* Sacrifice, not *extrinsic*, or *expiatory*. Nothing *ab intus* can properly *expiate*, as is justly observed by a learned Writer^t: *Propitiate* it may, but still in such a secondary, subordinate Sense as has been mention'd. The extrinsic legal Expiations reach'd only to *temporals*: The *intrinsic*, under Christ's *extrinsic* Sacrifice, were even then the *saving* Sacrifices, and must for ever be so. *Sacraments*, as such, (not *Sacrifices*^u;) are the *Rites of Application*, the *Means* and *Instruments* of Conveyance and Reception, with respect to the *Benefits* of the *great Attonement*. The Jewish Sacrifices, considered as *Sacraments*, and not otherwise, were
such

Thorndike's Epil. B. iii. p. 42, 46.

Payne on the Sacrif. of the Mass, p. 77.

Jackson, Vol. iii. p. 299.

Morton on the Eucharist, B. vi. p. 60, 72.

Cum multis aliis.

^t *Johnson's* Unbl. Sacrif. Part i. p. 299, 300. The Use which the learned Author intended by that Principle, (that nothing *ab intus* can expiate) was to introduce another *extrinsic*, *expiatory* Sacrifice, after Christ's. A very wrong Thought; but which shews, however, that he aim'd at a very different kind of *Propitiation*, and *Expiation*, than what Divines allow to *intrinsic* and *spiritual* Sacrifices.

^u How absurd the Notion is of *applying* one expiatory Sacrifice by *another* expiatory Sacrifice, as such, has been often shewn: particularly, by *Morton*, B. vi. c. xi. And *Sutliff*. [adv. Bellarmin. p. 233, 249, 308] and others; but by none better, than by Dean *Brevint's* Depth and Mystery of the Rom. Mass, p. 31, 32, 33, 34.

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such Rites. The *Eucharist* is eminently so now; and *Baptism*, perhaps, yet more eminently, as it was anciently reckon'd the *grand Absolution*, and as *Life* is before *Nutrient* ^w.

XVI.

There is another Distinction of Christian Sacrifice, not so commonly observed, but worth the noting; and that is, between Sacrifice in a *large, general* Sense, and Sacrifice in a more *restrain'd, eminent, or emphatical* Meaning^x. Our Lord's Sacrifice, for Instance, is eminently *The Sacrifice*, infinitely superior to all other: Not that it is more *properly* a Sacrifice than others which equally fall within the same *general* Definition, but it is a more *excellent* Sacrifice: In scholastick Terms, *non magis Sacrificium, sed majus*: not *more* a Sacrifice, but a *greater* Sacrifice.

The like may be observed of our *spiritual Sacrifices*, compared one with another. All religious Duties, all Christian Services are *Sacrifices*

^w See my *Review*, p. 336, 351—354. And *Salmasius* (alias, *Simplicius Verinus*) contr. *Grot.* p. 402.

^x N. B. Most of *Bellarmino's* Arguments to prove that *spiritual* Sacrifices are not *proper* Sacrifices, resolve into an *Equivocation* in the word *proper*; not distinguishing between *proper*, (that is, *special*) as opposed to *large*, and *proper* as opposed to *metaphorical*, or *figurative*. From thence appears the Use of the present *Distinction*.

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crifices properly so called: But some are more *empbatically* or more *eminently* called by that Name, because of some *eminent* Circumstances attending them, which give them the greater Value and Dignity. St. *Austin* makes every religious Act, Work, or Service, a Sacrifice γ . Nevertheless, he supposed the Work of the *Eucharist*, the Sacrifice there offered, to be *empbatically* and *eminently* *the Sacrifice* of the Church: The *singular Sacrifice* α , as being, comparatively, of *singular Value*; and also the *universal Sacrifice* β , as comprehending many Sacrifices of the spiritual kind, and taking in the whole *redeemed City*, the whole *City of God*.

H

Baptism,

γ Verum Sacrificium est omne opus quod agitur ut sancta Societate inhaeremus Deo, relatum scilicet ad illum Finem Boni, quo veraciter beati esse possimus. *Augustin.* de civit. Dei, L. x. c. 6. p. 242. See *Review*, p. 472. And *Christian Sacrif. expl.* p. 6, 7.

α Hæc quippe Ecclesia est *Israel secundum Spiritum*, à quo distinguitur ille *Israel secundum Carnem*, qui serviebat in umbris Sacrificiorum, quibus significabatur *singulare Sacrificium*, quod nunc offert *Israel secundum Spiritum*. *Augustin.* contr. Adversar. Leg. & Prophet. L. i. c. xx. p. 570. Tom. viii.

Unde & in ipso verissimo & *singulari Sacrificio*, Domino Deo nostro agere gratias admonemur. *Augustin.* de Spirit. & Lit. c. xi. p. 94. Tom. x.

β Ut tota ipsa redempta civitas, hoc est, congregatio Societatisque Sanctorum, *universale Sacrificium* offeratur Deo, per Sacerdotem magnum, &c. Hoc est Sacrificium Christianorum, *multi unum corpus in Christo*: Quod etiam *Sacramento Altaris*, Fidelibus noto, frequentat Ecclesia; ubi ei demonstratur, quod in ea re quam offert, *Ipsa* offeratur. *Augustin.* de civit. Dei, L. x. c. 6. p. 243. Tom. vii.

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Baptism, in St. *Austin's* Account, was a Sacrifice of a *single* Person, or of a *few* in comparison ^b: The several single good *Works* of every Christian, were so many *Sacrifices* in his Estimation, *true* Sacrifices, not *nominal* or *metaphorical*: But still, the Sacrifice offered in the *Eucharist* was emphatically *The Sacrifice* of Christians, being a *complicated* Sacrifice, the *joint-worship* of all, and containing *many* Circumstances, which gave it a more eminent Right and Title to the Name of *The Sacrifice of the Church* ^c. The *Eucharist* therefore was *emphatically*, or *peculiarly* the Sacrifice ^d: That is to say, in a peculiar *Manner*, or with peculiar *Circumstances*, but not in a peculiar, or different *Sense* of the Name *Sacrifice*; for those Things ought to be distinguish'd, tho' they have been often confounded. All the *Confusion*, in this Matter, lies in the *Equivocalness* of Terms, and particularly of the Word *proprie*, *properly*, which

^b See my *Appendix*, p. 60, 61. And compare

Ambros. Tom. i. p. 214, 215.

Origen, Tom. ii. p. 405. Ed. Bened.

Cbrysoſt. in Hebr. x. Hom. xx. p. 186. Tom. xii. Ed. Bened.

Bede, Homil. Tom. vii. p. 59.

^c Quomodo autem Spiritui Sancto in pane & vino Sacrificium Ecclesie non offertur, quando ipsam Ecclesiam, & Templum & Sacrificium ipse Spiritus habere cognoscitur. *Fulgentius* inter Fragment. p. 641.

^d See *Review*, p. 476, 477. *Christian Sacrif. expl.* p. 12, 13. *Appendix*, p. 60, 61.

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which is variously used, and is subject to various Meanings ^e. It may mean *proper*, as opposed to *improper* and *metaphorical*: Or it may mean *proper*, as opposed to *large* or *general*; which is the same with *peculiar* as to *Manner* and *Circumstances* only, not as to Propriety of *Phrase* or *Diction*. All *spiritual* Sacrifices are Sacrifices *properly* so called, falling under the same *general* Reason and Definition of Sacrifice ^f: Nevertheless, the Eucharist is a Sacri-

H 2

fice

^e The various Meanings are these:

1. *Proper*, as opposed to *aliene*: in Latin, *proprium & alienum*.
2. *Proper*, as opposed to *common*: *proprium & commune*.
3. *Proper*, as opposed to *allusive*, or *metaphorical*: In Latin, *proprie dictum, & improprie dictum*.
4. *Proper*, or *peculiar*, as opposed to *large* or *general*: *Proprie, & lato modo, or largo modo*.

^f See *Review*, p. 473, 474. *Christian Sacrif. expl.* p. 5, 6, 7. N. B. The old *Protestant* Divines, for the most part, maintain'd this Point against the *Romanists* (who first denied it) that *spiritual* Sacrifices are *proper* Sacrifices, that is, *properly* so called; which might be particularly proved from their standing *Definitions*. See *Christian Sacrif. expl.* p. 7. I shall only add here, the Testimony of an Adversary, who speaking of the *Protestants*, says,

Putant actum Contritionis, Laudationis, Gratiarum Actionis pertinere ad Sacrificia *proprie dicta*, ex Davide, Psal. l. & ex illo D. *Augustini*, L. x. c. 6. Cæterum toto cælo errant, &c. *Johan. Puteanus*, Q. 83. Dub. 2. p. 299. A. D. 1624. He goes on to argue the Point: A Bye-point, which *Allen*, in 1576, and *Bellarmino*, about 12 or 20 Years after, had insisted upon, for the sake of perplexing a Cause, and for the turning a Reader off from the main Point in Dispute. For, whatever becomes of the Question about *proper* and *improper* Sacrifice (a Strife about a Name only) one Thing is certain, that *spiritual* Services are the only *true* and *acceptable* Services under the Gospel; and that *material* Sacrifices, however *proper*, in respect of *Diction*, or use of *Language*, are now out of Date,

and

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fice in a more *eminent* way; not *more* a Sacrifice, but a more *excellent* Sacrifice, as I before distinguish'd in another Case. I thought it necessary to be thus minute and explicit in this Article, for the removing vulgar Prejudices, and for the preventing common Mistakes.

XVII.

I shall mention but one Distinction more (if it may be called a Distinction) and that is, between Sacrifice *real* and *nominal*, between Sacrifice *truly* such, and Sacrifice in *Name* only. It may sound oddly, to distinguish Sacrifice into *Sacrifice* and *no Sacrifice*, which is really the Case here: But it is necessary, for the preventing *Confusion*, and for the obviating Mistakes which frequently arise from a figurative or *catachrestical* Use of *Names*. This Distinction of *nominal* and *real* is of large extent, comprehending under it several Subdivisions; as *instrumental* and *real*, *symbolical* and *real*, *verbal* and *real*, and lastly, *commemorative* and *real*: Of which in their Order, as follows.

1. The

and are rejected of God, and are therefore so far from being properly *Worship*, that they are more properly *Sacrilege* and *Profanation*. See my *Christ. Sacr. expl.* p. 4—10, 16, 17. The *Romish* Sacrifice is neither *true*, nor *proper*; but they apply that Epithet to a mere *Fiction* and *Idol* of their own.

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1. The first I call *instrumental* and *real*; as when the *Instrument* of a Sacrifice (whether for brevity, or for any other Reason) bears the Name of *Sacrifice*, or *Oblation*. Thus, for Instance, Jewels of *Gold*, *Chains*, *Bracelets*, *Rings*, *Ear-rings*, and *Tablets* were called an *Oblation* for the Lord, to make an *Atonement* for *Souls*, before the *Lord*, as if they had really been *Sacrifices*: But it is certain, that those Offerings were no more than *Instruments* subservient to *Sacrifices*; and That appears to have been the Ground and Foundation of the Way of speaking.^h

By the like *Figure* of Speech, by a metonymy of *Instrument* for *principal*, we sometimes find the Fathers giving the Name of *Sacrifice* to the *Altar-offerings*, to the *Bread* and *Wine*; which were the *Instruments* of the *benevolent Acts*, as also of the *Memorial-services*, that is, of the *real* *Sacrifices*. *Cyprian*ⁱ, certainly, so uses the Word *Sacrifice*; and probably, *Ter-*

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tullian

^s Numb. xxxi. 50.

^h *Aurum* offerri dicitur ad *Expiationem* pro Animabus. At qui tandem *auro* aut *fiat*, aut *figuretur* *Expiatio*, nisi *mediate*, & *Instrumenti* modo? Dum scilicet suffimentis sacris, & ignitis *subservit* *Oblationibus*: Adeo ut nihil ~~fit~~ aliud ad *expiationem* offerri, quam ad usum eorum, quæ expiando. *Mede* Dissertat. Triga, p. 28.

ⁱ *Locuples & dives es, & Dominicum celebrare te credis, quæ Corban omnino non respicis, quæ in Dominicum sine Sacrificio venis, quæ partem de Sacrificio quod pauper obtulit, sumis?* *Cyprian* de Opere & Eleemos. p. 242. Ed. Bened.

H Lc 52

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tullian, before him^k; and others after^l. Such Expressions were very innocent in *ancient* Times, while Christians were too wise and too well instructed to make any such gross Mistakes as the Ignorance of later Times introduced. The *Fathers* could not then suspect, that such *Figures* of Speech should ever come to be interpreted with Rigour, and up to the *Letter*, while sufficiently guarded by the well-known, standing Doctrine of *spiritual* Sacrifices. 2. By a like *Figure* of Speech, the *Sign* or *Symbol* of a Sacrifice often bore the *Name* of *Sacrifice*; that is to say, by a metonymy of the *Sign* for the *Thing signified*^m. Our blessed Lord had used the like *Figure* in the very *Institution* of the *Eucharist*, as it were, giving the

^k De stationum diebus non putant plerique *Sacrificiorum* orationibus interveniendum, &c.——Accepto corpore Domini & conservato, utrumque saluum est, participatio *Sacrificii*, & executio officii. *Tertul.* de Orat. c. xiv. p. 135. 136.

^l Dum sacris Altaribus nullam admovent *Hosiam*. Propterea decernimus, ut omnibus Dominicis diebus, Altaris *Oblatio* ab omnibus *viris & mulieribus* offeratur tam *panis* quam *vini*; ut per has *immolationes*, & peccatorum fascibus careant, & cum *Abel* vel cæteris jussu *offerentibus* promereantur esse consortes. *Concil. Mattisconf.* ii. Can. 4. *Conf. Bona.* Rer. Liturg. p. 436. A. D. 585. *Apostol. Constit.* L. ii. c. 27.

Ille bonus Christianus est, qui *oblationem* quæ offeratur Deo, in *Altari* exhibet. *Eligius Noviomans.* apud *Bonam*, ibid. p. 436. A. D. 640.

^m How usual a *Figure* this is, in Scripture, itself, with relation especially to *exhibitive* Signs, see proved at large, in *Review*, ch. vii. p. 199—214. And compare St. *Austin*, *Epist.* xcvi. p. 286. Tom. ii. In *Levit.* Q. 57. p. 516, Tom. iii.

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the Names of *Body* and *Blood* to the elemental *Signs* and *Symbols* of them. And what wonder is it, if the *Fathers*, considering that the real *Body* and *Blood* were a *Sacrifice* upon the Cross, should sometimes call the Elements by the Name of *Sacrifice*; which was but following the like *Figure*, and saying the same Thing that our Lord had said, only in *equivalent* Terms^m? If any one should doubt of this Solution, with respect to the Name of *Sacrifice*, sometimes, (though rarely in Comparison) given to the *Elements*; let him say, what other Solution can be justly given for their being much more frequently called by the Name of *Body* and *Blood*ⁿ, yea and of *Christ slain*, or simply *Christ*, or *Lord*, or *God*,^y or the like. Instances out of Antiquity might be here given, in great Numbers: But I shall content myself with a single Passage of St. *Ambrosē*, wherein the *Elements* appear to be denominated *Christ*, and *Christ's Body*, and *Sacrifice*, all in the Com-

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pass

^m Ad summam, Regula hæc tenenda est, *Patres quo sensu intellexerunt corpus & sanguinem Christi adesse in cœna, panemque esse ipsum corpus Christi, eodem etiam senserunt in cœna offerri Christum, cœnamque ipsam esse Sacrificium hilasticum, sed incruentum; nempe in Mystero, in Figura, & Imagine. Zanchi- us, ad Ephes. v. p. 422.*

ⁿ Pene quidem Sacramentum omnes corpus ejus dicunt. *Augustin. Serm. 354. p. 1375. Tom. v.*

σου, τάλαν, παλάμην τεσσ. ἂ' μόνον ἰδωδὸν
 * βασιλευς, ἢ θεὸν ἀγκαλίσεις
 ἔεσιν, αὖτε διόρυξας ἐμὸν τάφον;
 ιζιαν. ἐπίγραμ. p. 151. ἐν Απείρ. β' β' ας.
 .κρατορ. Α. 7. 1709.

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pass of a few Lines^o, and all by the same *metonymy* of *Sign* for *Thing* signified, exhibited, participated. He uses the Word *offer* in a lax Sense, for *commemorating*, or presenting to divine Consideration: For, it cannot be supposed that he thought of literally *sacrificing* Christ, either *above*, or *below*. Indeed, he explains his Sense of that Matter, elsewhere^p, by Christ's *presenting* himself as *Intercessor above*, in Virtue of his *Blood* shed, and by our representing the same Thing *below*, in a kind of *Imagery*, made of the Symbols of Bread and Wine. Christ's *offering* himself above, is rather *commemorating* a Sacrifice, than *sacrificing*^q: And our doing the like below, is but an *Imitation* even of That^r; so far is it from *sacrificing* either the
Signs,

• Etsi nunc Christus non videtur *offerre*, tamen ipse *offertur* in terris, quando Christi *corpus* offertur: imò ipse *offerre* manifestatur in nobis, cujus sermo sanctificat *Sacrificium* quod offertur. *Ambros.* in Psal. xxviii. p. 853. Ed. Bened.

† *Umbra* in Lege, *Imago* in Evangelio, *Veritas* in Cœlestibus. Ante *Agnus* offerebatur, offerebatur *vitulus*; nunc *Christus* offertur.— Et offert se ipse quasi Sacerdos, ut peccata nostra dimittat. Hic in *imagine*, ibi in *veritate*, ubi apud Patrem pro nobis quasi Advocatus intervenit. *Ambros.* de Offic. L. i. c. 48.

q Vid. *Grotius* de Satisfact. in fine. Compare *Review*, p. 103.

r “ As Christ is a *Priest* in Heaven for ever, and yet does not
 “ *sacrifice* himself afresh, (nor yet without *Sacrifice* could he be
 “ a *Priest*) but by a daily *Ministration* and *Intercession* repre-
 “ sents his *Sacrifice* to God, and *offers* himself as *sacrificed*;
 “ so he does upon Earth, by the *Ministry* of his Servants.
 “ He is *offered* to God: That is, He is, by Prayers and the
 “ Sacrament, *represented* or *offered up* to God as *sacrificed*;
 which,

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Signs, or the Things. But as the *Bread* and *Wine* represent the *real* Body and Blood, which were a *real* Sacrifice, so they have the Names of *Body*, and *Blood*, and *Sacrifices*: And there is no more room for arguing, barely from the *Name* of Sacrifice, to *real* Sacrifice in the one Case, than there is for arguing, barely from the Names of *Body* and *Blood*, to *real* Body and Blood, (that is to say, to *Transubstantiation*) in the other Case. The Argument proves too much to prove any Thing.

It may be said perhaps, that the Ancients, while they call the Elements *Body* and *Blood*, do yet by some *additional Words* give us to understand, that they meant not the *real* Body and *Blood*; but where do they give us to understand, that when they called the Elements a *Sacrifice*, they did not believe them to be a *real* Sacrifice? I answer, they do it in hundreds of Places: By what they say of *extrinſick* and *intrinſick* Sacrifice: By what they say of *viſible* and *inviſible*: By what they say of *material* and *immaterial*: By what they teach of *Bloody* and *Unbloody*, of *ſmoky* and *unſmoky*, of *false* and *true*, of *old* and *new*, of *literal* and *ſpi-*

ritual; and ſo applying it to the preſent and paſt

“ which, in Effect, is a Celebration of his Death, by a Ministry ^{the Church, as we}
 “ like to his in Heaven.” *Taylor* great Exempl. p. 497. Conf. ^{are Capalle, by}
Grotius Opp. Tom. iv. p. 620, 643, 660. *Field* p. 204, 205. ^{a ministry like}
Hospinian. *Hiſtor. Sacram.* p. 580, &c. *Bucer*. contr. *Latom.* ^{to his in Heaven,}
 p. 147, 175, 249. *Brevint* on the *Maſs.* p. 74.
 * See *Unbloody Sacrifice*, Part i. p. 455.

ritual; and in short, by the whole Tenor of their Doctrine concerning *spiritual Sacrifices*, for six whole Centuries together. Could we suppose, that they made the *Elements* themselves a proper *Sacrifice*, they would be all over *Perplexity*, *Confusion* and *Self-contradiction*: But allow only, that they made use of the same easy and common *Figure* when they called them *Sacrifice*, as when they called them *Body* and *Blood*, and *Christ slain*, or the like, and then their whole Doctrine is *consistent*, *uniform*, and *clear*, all the way through, and without Embarrassments} But I proceed

3. To the Head of *nominal* and *real*, I refer *verbal* and *real*. The *Latin Name Sacrificium*, through the Unskilfulness of declining Ages, came to be used as equivalent to the Word *Sacramentum*: So that when the Church-writers

* It may be noted that *Vasquez* (who admits not the Elements to be a *Sacrifice*) assigns *three* Reasons why the *Fathers* might so call them: The *first* of the Three is adapted to the *Romish* Principles: But the *second* and *third* are good.

1. Quia sunt *Materia*, quæ transiunt in id quod in *Sacrificium* offertur.

2. Quia ipsum Christi *Corpus* vocatur panis, & *Sanguis* vinum.

3. Quia proponuntur Deo *consecranda*: Latius autem patet *Oblatio* quam *Sacrificium*. *Vasquez*. Opp. Tom. iii. p. 414.

Alia ratione dici potest Panis & Vinum Deo offerri, si non addatur in *Sacrificium*: Quia hoc ipso quod proponitur coram Deo *consecrandum*, Deo offertur; latius enim patet *Oblatio* quam *Sacrificium*: Et hoc modo explicari possent aliquæ *Orationes Ecclesiæ* in Officio missæ, in quibus dicitur Panis & Vinum offerri, vel illorum *Propositio* dicitur *Oblatio*. *Vasq.* ibid.

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writers of those Times called the Elements a *Sacrifice*, they really meant no more than a *Sacrament*, that is, *Sign* of a Sacrifice. The *Idea* remained the same as before; but there was a Change in the *Terms*, a Confusion in *Words* or *Names*. This is plain from the odd *Definition* of *Sacrifice* given by the famous *Isidore* of *Seville*, about the close of the Sixth Century, or Beginning of the Seventh. He defines *Sacrifice* by a *Thing made sacred*^u; which is rather the Definition of a *Sacrament*, as denoting an *holy Sign*, or a Thing, before common, *consecrated into an holy Symbol*: And it will serve as aptly for the *Waters* of Baptism, as for the *Elements* of the *Eucharist*. It would be ridiculous to claim *Isidore*, as making the

Elements

^u *Sacrificium* est—omne quod Deo datur, aut dedicatur, aut consecratur. *Sacrificium* dictum, quasi *sacrum factum*: Quia prece mystica consecratur in memoriam pro nobis Dominicæ passionis: Unde hoc, eo jubente, *Corpus & Sanguinem* dicimus. Quod dum fit ex Fructibus Terræ, sanctificatur & fit *Sacramentum*, operante invisibiliter Spiritu Dei. *Isidor. Hispalens. Orig. L. vi. c. 19. p. 142, 143.*

This Description, or Definition, seems to have prevailed among the *Irish* Divines of the VIIth and VIIIth Centuries. See *Usher's* Relig. of ancient *Irish*, ch. iv.

Cangius, under the word *Sacrificium*, in his *Glossary*, has brought no higher Authorities for such Use of the *Name*, than the VIIth Century; excepting *Patricius*, whose pretended Writings are of *suspected* Credit.

Rabanus of the IXth Century (*De Instit. Cleric. L. i. c. 32.*) *Honorius* of the XIIth (*Gemm. Anim. c. 93.*) And *Alensis* of the XIIIth (*Tom. iv. p. 192.*) seem to follow *Isidore*. As also do several of the elder *Romanists* of the XVIth Century: Such as *Fisler*, *Tonstall*, &c.

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Elements a *Sacrifice*, in the old or true Sense of that Name: His Sacrifice was *verbal* only, not *real*; a *verbal Sacrifice*, a *real Sacrament*. However, in process of Time, this Change of Language, this Misapplication of a *Name*, might, very probably, become a Snare to many; and might, with several other concurring Circumstances, during the *dark Ages*, help to bring in *Bread-sacrifice*. When *Transubstantiation*, or something like it, was creeping in, one Argument pleaded for it, ran thus: Either the Elements must be the *real* and *natural* Body and Blood, or else the *Christian Sacrifices* will be *meaner* than the *Jewish Sacrifices* were^w. Which shews, that the *Bread-sacrifice*, or *elemental* Sacrifice, was then made a *Principle* whereon to build, and therefore had gained some Footing in the Church before that Time. Then, that very Consideration which should have made them look back, to correct their *first Error*, served only, in ~~the~~ Days of Ignorance, to lead them on to *more*, and *greater*. If an *elemental* Sacrifice is *meaner* (as it really is) than a *Jewish* one, and they were sensible of it, they should have corrected that *false Principle* by returning to *spiritual* Sacrifice, and then all
had

| those

^w *Paschas. Radbert* de Corp. & Sangu. c. ii. Opp. p. 1559. *Algerus*, p. 268.

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had been right : They should have considered the Elements as Symbols of Christ's Body, *natural* and *mystical*, and as *Instruments* of a *Memorial-service*, and so all had been well.

If it should here be objected, that in this Way of distinguishing between the *material* Symbol, and *spiritual* Service, even the *Jewish* Sacrifices might all be distinguished off into *Ser-vices*, and no room left for *material* Sacrifices under the *Law*, any more than under the *Gospel*: I say, if this should be objected, it is obvious to reply, that the two Cases are exceeding *wide*, and the Circumstances extremely *different*: For,

1. Material Things are frequently called Sacrifices under the *Law*, and *accepted* as sweet Odour; but the *Elements* are never so called under the *Gospel*, nor accepted of, as *sweet Odours*.

2. Under the *Law*, God considered the *Fat* and the *Blood* as his *Portion*, to be separated from Man's Use; and he *accepted* them as entirely his²: No such Thing is appointed with Respect to the *Elements* under the *Gospel*; neither does God *accept* them, or any *Part* of them as *his*, or as exempt from Man's Use.

3. Legal

² See *Review*, p. 207. And compare *Mede's* Christian Sacrif. p. 471. *Cudworth* on the Sacram. ch. v. p. 89, 90. *John-son's* Unbl. Sacrif. Part i. p. 238. Part ii. p. 77, &c.

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3. Legal and Typical *Expiations* (sure Marks of a proper legal *Sacrifice*) were annexed to the *Jewish* Oblations: But no such *typical* and *temporal* Expiations, distinct from the *true* Expiation, is annex'd to the Oblation of the *Elements*, to shew them to be a *Sacrifice* in themselves⁷.

4. Under the *Law*, there was need of *extrinsic* Sacrifices, and *extrinsic* Expiations, to signify, by such *Shadows*, that Men must be saved by an *extrinsic* Sacrifice, to appear in due Time; namely the grand Sacrifice²: But under the Gospel, the true Sacrifice is come, and so that great Truth is no longer *shadowed*, or *darkly* insinuated, but *openly* and *fully* declared. And we have now direct immediate *Access* to the *true* Sacrifice, and to the *true* Expiations; not kept at a *Distance*, as before, by the Intervention of *typical* Sacrifices, or *typical* Expiations: Such is our Gospel-privilege².

5. All

⁷ *Eusebius* well observes, that God accepted of *Animal-Sacrifices*, while as yet no better Sacrifice of Expiation could be had; that is, while the Sacrifice of Christ, signified by the other, was yet *future*: But afterwards, the Case was altered, and all such Sacrifices were superseded by the Sacrifice of Christ. Vid. *Euseb.* Dem. Evang. L. i. c. x. p. 36.

² *Spiritualis effectus est Solutio à reatu interno, &c: quam Sacrificia adumbrant, non præstant. — Sed si Sacrificia adumbrant ac significant ablationem reatus æterni, necesse est ut substernatur effectus temporalis, per quem Spiritualis ille effectus representetur: is vero est Ablatio reatus, ratione poenæ temporalis. Vossius ad Judic. Ravensp. p. 86. Conf. p. 98.*

² See *Christian Sacrifice expl.* p. 46, 47. *Append.* p. 25, 26.

Distinctions of Sacrifice, &c. III

5. All Sacrifices, properly *expiatory*, must be something *extrinsick*, for nothing *ab intus* can expiate, as before noted^b. The *extrinsick* Thing, in such a Case, is demanded by Way of *Price*, or *Compensation*, for the forfeited *Life* of the *Man*, or in *Lieu* of it^c. Therefore as the *Jewish* Sacrifices were properly *expiatory* tho' in a *legal* and *temporal* Way^d) they must of Course be *extrinsick* to the *Persons*, and they were so: But *Christians* owning no Expiation at all, save only the true and heavenly *Expiation* made upon the Cross, cannot have any *expiatory* or *atoning* Sacrifice besides That. They may have, and they have *intrinsick*, *gratulatory*, and *qualifying* Sacrifices; and those are their *religious Duties* and *Services*, and nothing else. Therefore the Reason is plain, why the *Jewish* Sacrifices cannot be distinguished off, or advanced into *spiritual Services*, nor the *Christian* Sacrifices sunk into *material* and *extrinsick* Oblations. But I return.

4. To the same Head, of *nominal* and *real*, belongs the Distinction of *Commemorative* and *real*:

^b See above, p. 95.

^c Vid. *Euseb. Dem. Evang. L. i. c. x. p. 35.*

^d Hence arises another irresistible Argument against the Notion of the *Elements* being *expiatory Sacrifices*: For, if they were so, they should have a *real* and *distinct* Expiation of their own, to *adumbrate* the true Sacrifice as *future* still: which would amount to declaring that Christ is *not come*, and so would be a flat Contradiction to Christianity.

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real: Which is an an old Distinction. *Cbrystom* observes, that we do not offer, as the *Jews* formerly did, *one Lamb* one Day, and the next Day *another*, and so on; but that we every Day offer the *same Lamb*, which Lamb is *Christ*, and consequently the *same Sacrifice*; or rather, as he adds, correcting the *Expression*, a *Commemoration of a Sacrifice**. Thus he distinguishes a *commemorative Sacrifice* from a *real* one, or a *Commemoration* of a Sacrifice from the *Sacrifice* itself. That he here understood an *expiatory Sacrifice* is plain, because he interprets it of *Christ himself*, our *only Sacrifice* of Propitiation. It may be suggested, that a *Commemoration* of a Sacrifice, tho' it is not *That Sacrifice*, may yet be a *Sacrifice*, or *another Sacrifice* notwithstanding: And it may be said, that a *Symbol* of a Sacrifice may itself also be a *distinct Sacrifice*. Both Parts are true: For, a *Memorial*

* Τι ἔν; ἡμεῖς καὶ ἐκείνῳ ἡμέραν ἡ προσφορῶν; προσφορῶν μὲν, ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ. — ὁ δὲ αὐτὸν ἀπὸ προσφορῶν, ἡ νῦν μὲν ἔπλεον προσέτατον, αὐτοῦ δὲ ἔπλεον, ἀλλ' αἰὶ τὸ αὐτὸ, ὅτι μία ἔστι ἡ θυσία. — οἷς παρὰ χεῖρ ὁ χριστός — πολλὰ χεῖρ προσφορῶν, ἐν σώματι ἔστι, καὶ πολλὰ σῶματα, ἓν τὸ καὶ μία θυσία. — ἢ ἄλλῃ θυσίᾳ πρὸ τοῦ Ἀρχιερέως τότε, ἀλλὰ ὅτι αὐτῷ ἀπὸ ποιῶμεν μᾶλλον δὲ ἀνάμνησιν ἐργαζόμεθα θυσίας. *Cbrystom* in *Hebr. x. Hom. xvi. p. 168, 169. Tom. xii. Edit. Bened.* Other Authorities to the same Purpose are referred to in *Review*, p. 52. And more might be added.

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al-service is a *Sacrifice*^f, while it is also a *memoriation* of the *grand Sacrifice*; and the *ewish* Sacrifices were *Sacrifices* in themselves, while *Types* of Christ's Sacrifice, and *Symbols* so of *ours*. But then, let it be observed, that when *Chrysostom* here speaks of the real *sacrifice* in the Eucharist, he does not mean the *Signs*, but the *Thing signified* by them, namely *Christ himself*, the *one Sacrifice*, as he expressly mentions: Besides, had he intended the *Elements*, he could not have said, that we have *one Sacrifice*, or *always the same Sacrifice*; for he very well knew, that we offer on *one Day one Loaf*, and another *Day another loaf*, and so that would have amounted to the

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same

^f *Eusebius* observes, that our Lord has ordered us a *Memorial*, *stead of a Sacrifice*: *μνήμην ἡ ἡμῶν ᾠδῶν, ἀντὶ θυσίας, τῆς ἐφ' ἡμετέρας προσφέρειν.* Demonstr. L. i. c. x. p. 38. One could think by this, that he had excluded a *Memorial* from being a *Sacrifice*. But he does not: For he presently after explains what he means by, *instead of a Sacrifice*, adding *ἀντὶ τῶν ἰλασθῶν θυσίων ἢ ὀλοκαυτωμάτων.* *Instead of the ancient Sacrifices and Burnt-offerings.* Ibid. p. 38. But as to the *Memorial*, he does as plainly call them *Sacrifices*, in the next age, as Words can do it.

Τὰ σημεῖα τῆς χρείας τρεπόμενα θύματα, οἷον ὅτι καλλιεργήσας, ἡ ἀνάμνησις ἢ λογισμὸς, αὐτὰ τὰ προσενεχθῆναι θυσίας προσφέρειν ἡμῶν, &c. p. 39. Where I understand by *σημεῖα θύματα* the *symbols*, metonymically called *Victims*, as *Body* and *Blood*: And *Eusebius* takes notice, that *by them*, (that is, by them as *Symbols*, and *Instruments*) we *offer*, we perform our *unbloody*, and *animal* Sacrifices. He had said before, *Τέτοις ὅστις θύματα ὁ μνήμην ἐπὶ τρεπόμενα ἐπιτελεῖν δια συμβόλων, &c.* That is, the *Memorial* of the *Victim*, Christ crucified, is performed by those *Symbols*; by consecrating, by breaking, distributing, pouring, eating, and drinking them with devout Hearts, Prayers, praises, &c.

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same with one Day *one Sheep*, and another Day *another*; and the very Objection which he was there answering, would have returned upon him, with all its Force.

But, will not the same Objection lie against offering any *Sacrifices* at all, even *spiritual* Sacrifices, so many distinct *Acts*, and therefore one Day *one Sacrifice*, and another Day *another*, and so on? No: For, *Cbrysoftom* was there speaking only of *expiatory* Sacrifices, or *Sin-offerings*; as the Chapter, which he was commenting upon, led him to do: And there is really no *Sin-offering*, or *expiatory* Sacrifice, under the Gospel, but *Christ* alone; who is not properly *offered* in a *judicial* Way, but *commemorated* only, in the Eucharist. There may be in the Eucharist *gratulatory* Sacrifices, consistently with what is here said by *Cbrysoftom*: But whether the *Elements* or the *Service*, properly, are such *gratulatory* Sacrifices, he has not determined in this Place, not entering into that Question: Tho' he has sufficiently determined it elsewhere, by what he constantly teaches with Respect to *Self-sacrifice*, *intrinsic* Sacrifice, and all *spiritual Services*; which he called *Sacrifices* without any Scruple, and without any Self-correction.

Some

* It has been observed by some, that the *spiritual Sacrifices*, among the Fathers, often go under *metaphorical* Names, such as

Odor

Distinctions of Sacrifice, &c. 115

Some have thought, that the very *Phrase* of *commemorative Sacrifice*, as applied to the *Eucharist*, imports, that the *Eucharist* is a *Sacrifice*: But that is a very great Mistake. It neither *implies* it, nor *contradicts* it, but *abstracts* from it, expressing no more than this, that the *Eucharist* is a *Commemoration* of a *Sacrifice*, namely, of the *grand Sacrifice*. It is a contracted, compendious Form of Speech, which, drawn out at full Length, expresses a *Sacrament commemorative of a Sacrifice*; as appears from *Aquinas*^h, who may be allowed

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to

Odour of Suavity, and the like: And it has been urged, as of Moment, that if a *Sacrifice* of the Heart is not an *Odour of Suavity* in a *proper Sense*, Why must it be thought a *Sacrifice* in a *proper Sense*? The Argument is wrong, because it proves too much. Our Lord, as a *Sacrifice*, is called our *Passover*, and the *Lamb* of God, and likewise an *Odour of Suavity*, Ephes. v. 2. Might it not therefore as well be pleaded against his *Sacrifice*, that since he is not a *Lamb*, nor a *Passover*, nor an *Odour*, in a *proper Sense*, why must he be a *Sacrifice* in a *proper Sense*? The Truth is, proper *Sacrifices* may often have *metaphorical Names*: But they are *proper Sacrifices* notwithstanding, if they fall within the *general Reason and Definition of Sacrifice*. The *Sacrifices* called *Zebachim*, for Instance, in *Hebrew*, or *Thysia* in *Greek*, or *Hostiæ* in *Latin*, or *Victimæ*, were not therefore *Sacrifices* merely because *so called*, or because they were of such a particular *Kind*, but because they were considered as *Presents* to God, and as Expressions of *Worship* and *Honour* offer'd to the Divine Majesty.

^h *Sacramentum hoc est commemorativum Dominicæ Passionis, quæ fuit verum Sacrificium, & sic nominatur Sacrificium. Aquin. Summ. Part. iii. Q. 73. Art. 4.*

Succedit autem ei [paschati] in Novo Testamento Eucharistia, Sacramentum quod est rememorative præteritæ Passionis, sicut & illud erat Præfigurativum futuræ. *Aquin. ibid. Art. 5. conf. Lombard. L. iv. Distinct. 12. Lit. G.*

116 *Distinctions of Sacrifice, &c.*

to be a good Interpreter of a *scholastick* Phrase. That Sense pass'd current, and was not only admitted by *Calvin* and other *Protestants*, but contended for, when the *Romanists* began to give a *new* Sense, and *new* Turn to it. Cardinal *Allen* was not pleased with the *Schools* for speaking the plain Truthⁱ, nor with the *Protestants* for following them in that just Sense of the *Phrase*: So he endeavoured to warp it to a new and foreign Meaning^k. He pleaded that a *commemorative Sacrifice* may consistently be *proper* also: Which was no Part of the Question. The Question was, whether any certain Conclusion could be drawn from the *Name* of Sacrifice, sometimes given to the *Elements* by the *Ancients*; when those very *Ancients* declared their own Meaning in such Instances to be, that the Eucharist, so considered, was a *Commemoration* of a *Sacrifice*, rather than a *Sacrifice*. But I pass on. The Phrase of *commemorative Sacrifice*, in such a Sense as *Aquinas* used it in, and as signifying a *Sacrament commemorative* of a *Sacrifice*, has been admitted by the best learned

ⁱ *Alanus* de Eucharistia, p. 551.

^k Majores certe nostri cum Eucharistiæ Confectionem appellarunt nonnunquam *commemorative* Sacrificium—— non ita dicebant, quod judicarent hæc Vocabula *non consistere* cum Sacrificio *vero*, ut propterea non esset; *proprie dictum* Sacrificium, quia esset *commemorative*. *Alanus* de Eucharistia, p. 547.

earned *Protestants*¹ all along, without any scruple. The Sum is, that a *commemorative Sacrifice*, in the *relative* Sense of the Phrase, is the same as a *nominal* Sacrifice, opposed to a *real* one; a *Sign* opposed to the *Thing signified*; a *Memorial* of a Sacrifice, not *That Sacrifice*. Such was the *original*, such has been the *customary* Use of the Phrase, from the Time it first came in: And the Question is not, whether a *commemorative* Sacrifice may not also, in an *absolute* View, be a distinct *Sacrifice*; but whether that *Phrase* ordinarily had *expressed Both*? It is certain, that it had not; but, among the *Schoolmen* formerly, and among the best learned *Protestants* since, it *expressed* no more commonly than a *Sacramental* Commemoration or Memorial of a *Sacrifice*, namely of the *grand Sacrifice*. In this Sense, our present most learned *Metropolitan* admits of it. His Words are: "In the *Christian Church*, there is only *one proper Sacrifice*, which our Lord offered upon the Cross;

I 3

and

¹ *Cranmer* against *Gardiner*, Book v. p. 435.

R. Jacobi Epist. ad Perron. p. 52.

Andrews Resp. ad Bellarm. p. 184.

Spalatenfis, L. v. p. 82, 83, 149, 204, 882, 911.

Buckeridge, p. 4. See my *Christian Sacrifice*, p. 27.

Morton, Book v. p. 440. Alias 35, 38.

Field, p. 205. *Laud.* Conf. p. 305, 306.

Tower on the Sacraments, p. 169.

Payne on the Sacrifice of the Mass, p. 49, 51, 53, 75.

Patrick Mens. Myst. p. 15, 16.

Brevint on the Mass, p. 23.

118 *Distinctions of Sacrifice, &c.*

“ and consequently *Christians* cannot *partake*
 “ of any Sacrifice in a *literal* and *strict* Sense,
 “ without allowing *Transubstantiation*. p. 262.”

The Lord's Supper is “ a *commemorative* Sa-
 “ *crifice*, or the *Memorial* of our Lord offered
 “ upon the Cross; which is first dedicated to
 “ God by Prayer and Thanksgiving, and af-
 “ terwards *eaten* by the Faithful, &c. p. 267.”

When it is said, that *Christians* cannot partake of any Sacrifice in a *literal* Sense, and that there is but *one proper* Sacrifice for *Christians* to partake of; the Meaning, I presume, of those few, chosen Words, is this: We may indeed partake of *Christ's* Sacrifice, a *proper* Sacrifice, but not in a *literal* Sense; for the Participation is *spiritual*: We may *literally* partake of the Elements; but then they are not a *proper* Sacrifice, but *symbolical*, and *commemorative*^m, being that they are *Memorial-Signs* of the Sacrifice, not the Sacrifice itself. Therefore, upon the whole, we have no Sacrifice to partake of in a *literal* Sense; for either the Sacrifice we partake of, is not *literal* and *proper*, or else the *Participation*, at least, is not *literal* and *proper*: So
 stands

^m “ The Elements are made the *Symbols* of his *Body* and
 “ *Blood*; the *partaking* whereof is *all one* to the Receivers, and
 “ does as much assure them of the Favour of God, as if they
 “ should eat and drink the *real* Body and Blood of *Christ* offer-
 “ ed upon the Cross, p. 263. To eat of the Lord's Supper,
 “ is to *partake* of the *Sacrifice* of *Christ*, which is *there com-*
 “ *municated* and *represented*. Abp. Potter on Church-Gov. p. 264.

Distinctions of Sacrifice, &c. 119

stands the Case. And what is this but very plainly declaring, that the Elements are not a *proper* Sacrifice? Well, but is it not as plainly declaring, that *spiritual* Sacrifices are no *proper* Sacrifices, since we have but *one* proper Sacrifice? No, it is not declaring any such Thing: For, observe the Words, Christians cannot *partake* of any Sacrifice; it is not said, cannot *offer*, but the Thought entirely runs upon a Sacrifice of *Participation*ⁿ. So there is room left to say, that we *offer* proper Sacrifices, namely *spiritual* Sacrifices. But will there not also be room left for saying, that we *offer* the Elements as a *proper* Sacrifice? No: For, if they are not a *proper* Sacrifice when *participated*, they could not be such when *offered*^o: If the feeding barely upon *them*, amounts not to a *Feast* upon a *proper* Sacrifice, they never were a *proper* Sacrifice at all. The Words are so exactly *chosen*,

I 4

as

ⁿ Accordingly, these Words are added: "Hence it is manifest, that to eat of the Lord's Supper, is to *partake* of the *Sacrifice* of Christ, which is there *commemorated* and *presented*." *Ibid*.

Sacrifice is here taken in the *passive* View, as *participated*, according to Dr. Cudworth's Notion of a *symbolical* Feast upon a Sacrifice. See my *Review*, p. 444, &c.

^o *Offered* here means offered for *Consecration*: "To consecrate the Lord's Supper is so constantly called *αγιασμός* in *Greek*, and *offerre* in *Latin*, that it is needless to cite any Testimonies for them." *Ibid*.

N. B. The offering for Consecration, means no more than presenting them to God, in order to have them consecrated into *Memorial-Signs*, or *Symbols* of Christ's Sacrifice, that is, into a *Commemorative*, not *real*, Sacrifice.

120 *Distinctions of Sacrifice, &c.*

as plainly to exclude the *Elements* from being a *proper* Sacrifice, and at the same Time not to exclude our *religious Services* from really being so. This, I presume to say, (without *his Grace's* Leave, or Knowledge) appears to be his Sense, and his whole Sense; no way favouring the *material Hypothesis*, but the contrary; however some may have misconstrued his Words, for want of considering them with due *Attention*.

As to the Name *memorial*, it may be noted, that it is capable of a twofold Meaning according as it may be applied. Apply it to the Elements, and so it means a *Memorial-Sign*, no Sacrifice at all: Apply it to the *Prayers, Praises* and Eucharistical Actions^p, and then it means a *memorial-Service*, and is a *Sacrifice*, a *spiritual Sacrifice*. But it is Time to take Leave.

I have now run thro' the most considerable *Distinctions* of Sacrifice, which have fallen within the Compass of my Observation; and I am willing to hope, that the Explications here given may be of Use, as spreading some
further

^p Recordatio ergo, seu commemoratio, ponitur — in rebus sensibilibus. Omnia enim *memorialia*, seu *monumenta*, sunt sensibilia & patentia sensui: Ac propterea *Benedictio* illa sensibilis, *Fraßis*, *Distributio*, *Comestio* panis sacramentalis, nobis est *memoriale* passionis Christi, &c. *Spalatens.* p. 83.

Distinctions of Sacrifice, &c. 121

urther Light upon the Subject. Had the Difference lain in *Words* only^a, (*Ideas* remaining the *same*) it would not have deserved one Moment's Care, or Thought: But as this Question had been lately managed, it is too plain, that the true *Idea* both of the *Sacrament*, and *Sacrifice*, had been *changed* into quite another Thing; and that such a *Change* could not be supported, without making *other* very considerable *Changes* in the whole System of *Theology*, and in Points of high Consequence both to *Truth* and *Godliness*. Wherefore it appeared as necessary to endeavour, with all *Catholic* Mildness, to set these Matters right, as it was to *contend earnestly for the Faith once delivered unto the Saints*.

Faxit

^a *Pfaffus*, in the View he took it, and with respect to one learned Writer, look'd upon the *Dispute* as a kind of *Logomachy*, p. 53, 344. and Præf. p. 7. which I noted in *Review*, (p. 471.) adding, that *there* was a *good deal of Truth* in what *Pfaffus* had said, and that a *great Part* of the Debate was chiefly about *Names*. I have since noted, that the *original Scheme* of a *principal* Writer in that Cause, appear'd to me to be little more. *Christian Sacrif. expl.* p. 44. But I was well aware, that some Writers had carried Matters a great deal farther. Where a Road first *divides*, two Travellers may almost shake Hands: But if one goes on here, and another there, as far as the *diverging* Roads will lead them, they may at length be found at a very wide Distance from each other: So it is here. An *equivocal* Word, perhaps, or Phrase, in which both Parties agree, first strikes out *two* very different *Ideas*; and those two *Ideas*, having their different *Trains*, or *Connexions*, do at length carry the two Parties off, wide and far from each other, into very opposite Systems.

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REGENERATION 7

STATED and EXPLAINED

According to

Scripture and Antiquity,

I N A

DISCOURSE

On TIT. iii. 4, 5, 6.



By *Daniel Waterland*, D. D.

Chaplain in Ordinary to His MAJESTY.

L O N D O N :

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M DCC XL.

If Those who pretend to Inspiration declare nothing but what is revealed in the Gospel already, their Inspiration is really If They declare any thing contrary thereto, we are sufficiently cautious against them: If any thing besides the Revelation of the Gospel, but not contrary to it, then we are to expect what evidence they bring for their Inspiration. For God does not inspire men for their own sake, but for the sake of others, and another man's Inspiration is nothing to me unless he can satisfy me, that he is inspired. For, either I must believe every one that pretends to Inspiration, or Those only that can make good their pretence. Not even for then I yield my self up to the mercy of every confused man, to lead me into what Delusions he pleases: If I do to believe only Those who are able to make good their pretence, then I am in no great danger; for nothing less than a miracle can give me reasonable assurance of another man's Inspiration: And, I think, few or none of our modern enthusiasts have so much as pretends to miracles. So that their form of Religion is calculated only to impose upon the generant, but signifies little among the steady and considerate sort of people.

Tillotson. Posth. serm. CXI. p. 328. vol. 2.

4
Generally, none are so much to be suspected of error, or a design to deceive, as Those that pretend most confidently to Inspiration and Infallibility: As we see in all sorts of enthusiasts, who pretend to Inspiration, that we have nothing but their own word for it; For, They work no miracles: And all pretence to Inspiration and Infallibility without miracle, whether it be in particular persons, or in whole churches, is enthusiastical; i.e. a pretence to Inspiration, without any proof of it.

Tillotson. Posth. serm. VII. p. 39. vol. 1.

Therefore St Paul was not moved by the nothing and confusion of the false apostles, because they gave no proof and evidence of their divine Inspiration and commission. He has done. 2. Cor. XII. 11, 12. Q. 10.



Advertisement.

THE Substance of the following Discourse was at first drawn up in the Form of Two SERMONS, which were delivered at Twickenham first, and next at Windsor. Having been severally press'd by some of both Audiences (whose Judgments I ought to value) to let the Two Sermons appear, I fell to transcribing, digesting, and enlarging them, till they turn'd out such as is here seen. And I thought it not improper to superadd, at the bottom of the Pages, a convenient Number of Authorities, or explanatory Notes, for the Use of such learned Readers as may be disposed to examine Things with Care, or may be inquisitive to know from whence many of the Thoughts were taken, or on what Foundation they stand. This is all that I conceiv'd necessary to advertise the Reader.



1
considers us a Birth into a new state, to the ex-
trance, or his Admission into such and such privileges,
First Reception of the Grace, entrance into Sanctity.

1. Which grace may be considered as made and
received, but not salutarily applied.

2. As salutarily applied.

As a Birth, it comes but once. Tho the Things received, as sal-
ification, Remission, &c. are continued Acts. & differ from the
as First Reception does from continuance of these.

2

Considers us a continuance of that State. When a man
is said to retain his Baptism, or to lose, or perfect it, the
word means a Baptismal State: So when Regeneration
is said to be retained, or lost, it means a Regenerat-
State, ^{or Sanctity} But as that State is never wholly lost, a man is
never re-baptized, or regenerated again, or enters into State

3

Both considered as Salutary, or not salutary, imperfect
as to the man and or life, or perfect with respect to the
man and life.

The perfective addition is considered as an integral
part of it: And then Baptism in a large sense, takes in
Salutariness; and Regeneration in a large sense takes in
Sanctification, and is distinguished from it as whole from part in
this view, a man may lose his Sanctity in part, which
Sanctity is restored, or repaired by restoring that perfective part

IV

Regeneration for Baptism, or for The Thing Signified
in and by Baptism. Baptism, in its whole notion, takes
in Sign and Thing, comprehends God's part and man's
Water and Spirit. To be validly baptized is the same
to be regenerated of Water and the Spirit, a' tho' abstract
from the question of Salvage, or unsalvage. For, as
Regeneration is not Salvage, any more than all valid is

V

Regeneration, or the grace once made and applied, an-
ticipated & in and by the worthy receiving of the Sacrament
in fact, and is distinguished from that condition as Sanctity
from Life, or as reception of Life from its restitution of Life
ne. Life is no more given, no more begun and
is, renewed, renewed, renewed, renewed, renewed



TIT. III. 4, 5, 6.

But after that the kindness and love of God our Saviour towards man appeared, not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour.



T. Paul in these Words has briefly taught us God's Method of saving both Jew and Gentile, under the Christian Dispensation. He did it, and does it, of free Grace, and according to the Riches of his *pure Mercy*; not for or y any Righteousness which *we* have done or o by our own *unassisted* Abilities^a, but by the

B *Washing,*

^a Si quæras cujusmodi opera a justificatione & salute excludat apostolus, clare hic respondet ipse: *ἡμεῖς ἡμῶν*, pronome *ἡμῶν* emphaticè addito: Quæ fecimus ipsi, h. e. ex propriis viribus. Deinde *operibus* hujusmodi, ex ingenio humano profectis,

2 Regeneration stated and explained

Washing, or Laver, of Regeneration, and Renewing of the Holy Ghost: That is to say, by the Sacrament of Christian *Baptism*, considered in both its *Parts*, the *outward* visible *Sign*, which is *Water*, and the *inward* Things *signified* and exhibited, *viz.* a Death unto Sin, and a new Birth unto Righteousness, therein wrought by the Holy Spirit of God. I interpret the Text of *Water-baptism*, as the *Ancients* constantly did^b, and as the Rules of true Criticism require. For, tho' some *Moderns* have endeavoured to explain away the *outward* Part, resolving all into the *inward* Part or Thing signified, namely, the Grace of the Spirit; yet with how little Reason or Success they have attempted it, is well known to the more *judicious*, who have abundantly vindicated the ancient Construction^c.

The

perfectis, opponit *Gratiam* illam Dei, ex mera sua misericordia in nos per Christum largiter effusam, qua *regeneramur ac rinovamur*, quaque *sola* operibus verè bonis idonei reddimur. Quodque *prioribus* ademerat, *his* concedit operibus: h. e. per hæc, non per illa, nos servatos affirmat. Cum enim dicit *Paulus*, servari nos διὰ ἀνακαινώσεως πνεύματος ἁγίου, intelligit omnes illas virtutes ac bona opera quæ a corde per *Spiritum Sanctum* renovato fluunt. *Bull. Harmon. Apost. dissert. 2. c. 12. p. 485. Edit. Lond. 1721.*

^b *Baptisma* enim esse in quo Homo vetus moritur & novus nascitur, manifestat & probat beatus Apostolus dicens: *Servavit nos per lavacrum regenerationis.* Si autem in lavacro, id est, in *baptismo*, est regeneratio, quomodo generare Filios Deo Hæresis per Christum potest, &c. *Cyprian. Ep. 74. p. 140. Edit. Bened. item Epist. 1. p. 2. Firmic. l. 1. p. 149.*

Conf. *Origen. in Matt. p. 391. Ed. Huet. Theopbil. ad Autol. 1. 2. c. 25. p. 153. Clem. Alex. 156. 651.*

Chrysostom. ad Illumin. Catech. 1. p. 228. Tom. 2. Ed. Bened. Hieronym. Pelagius. Theodoret. in loc.

^c See *Whitby* on the Text.

Wolfius. cur. crit. in loc.

according to Scripture and Antiquity. 3

The latter part of the Text is nearly parallel to those Words of our Lord: *Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of Heaven*^d. And the general Doctrine both of our Lord and St. Paul in those Texts, is; that *Water* applied outwardly to the Body, together with the *Grace* of the Spirit applied inwardly to the Soul, *regenerate* the Man^e: Or, in other Words, the Holy Spirit, in and by the Use of Water-baptism, causes the *new Birth*. But it is observable, that while our Lord's Words make mention only of the *new Birth*, that is, of *Regeneration*, the Apostle here in the Text distinctly speaks both of a *Regeneration* and a *Renovation*, as two Things, and both of them wrought ordinarily in one and the same *Baptism*, here called the Laver of *Regeneration*, and of *Renewing*. Indeed, the Words of the *Original* may be rendred, by the Laver of *Regeneration*, and *by the Renewing*, and so some

B 2

have

^a *John* iii. 5. That this Text also was anciently understood of *Water-baptism*, and ought to be so, has been abundantly proved by the best-learned Moderns, *viz.*

Hooker, B. v. n. 59. p. 225.

Maldenate in loc.

Lightfoot, Tom. i. p. 571, &c.

Wall, Inf. Bapt. Part 1. p. 6, 22. Part 2. 165. *Defence*, p. 11. 24, 153, 237. *Serharad. Loc. Comm. Tom. IV. 596.*

Wolfius, cur. crit. in loc. Vol. i. p. 811, &c. *Whitty* in loc.

Beveridge's Sermons, Vol. 3. Sermon. 11. p. 319, &c.

^e *Aqua* igitur exhibens forinsecus *Sacramentum Gratiae*, & *Spiritus* operans intrinsecus *Beneficium Gratiae*, solvens vinculum culpæ, reconcilians bonum naturæ, *regenerant* hominem in uno *Christo*, ex uno *Adamo* generatum. *Augustin*. Epist. ad Bonifac. xcvi. p. 264. Edit. Bened. Conf. *Origen* in *Jobann.* p. 124. 125. Ed. Huet.

4 *Regeneration stated and explained*

have translated, or interpreted them^f. But the common rendring appears to be preferable, as best warranted by the *Reading*, and by the ancient *Versions*, and by the general Doctrine of the New Testament in relation to *Baptism*, as ordinarily carrying with it, in *Adults* at least fitly prepared, both a *Regeneration* and a *Renovation*: Which tho' distinct in Name and Notion, (as appears from this Text, and from several other Texts of the New Testament, to be hereafter mentioned) are yet nearly allied in end and use; are of one and the same Original, often go together, and are perfective of each other. In discoursing farther, my Design is,

I. To explain the Name and Notion of *Regeneration*, shewing what it is, and what it contains; as also what Concern it has with Christian Baptism, called the Laver, or Fountain of it.

II. To consider what the *Renewing* mention'd in the Text means, and how it differs from, or agrees with *Regeneration*; and what Connexion both have either with *Baptism* here, or with *Salvation* hereafter.

III. To draw some proper *Inferences* from the whole, for preventing Mistakes in these high Matters, and for our better Improvement in Christian Knowledge and Practice.

First,

^f Per lavacrum regenerationis, & renovationem Spiritus Sancti. So *Jerom*, in his Comment on the Place, Tom. 4. p. 435. Edit. Bened. As if *dia* were understood before *ἀναγενέσθαι*. And so some of the *Criticks*, in *Poole's Synopsis*.

I.

First, I propose to treat of *Regeneration*, hewing what it means, and what it contains, and what Relation it bears to Christian Baptism, called the *Laver*, or Fountain of it. *Regeneration* passively consider'd, is but another Word for the *new Birth* of a Christian : And that new Birth, in the general, means a spiritual *Change* wrought upon any Person, by the Holy Spirit, wrought in the use of *Baptism*; whereby he is translated from his *natural* State in *Adam*, to a *spiritual* State in *Christ*. The Name, or the Notion, probably, was not altogether *new* in our Lord's Time: For, the *Jews* had been used to admit Converts from Heathenism into the Jewish Church, by a *Baptism* of their own; and they called the Admission or Reception of such Converts by the Name of *Regeneration*, or *new Birth*; as it was somewhat like the bringing them into a *new World*. Such *Profelytes* were considered as *dead* to their former State of Darkness, and born anew to Light, Liberty, and Privileges, among the Children of *Israel*, and within the Church of God. The Figure was easy, natural, and affecting; and therefore our Lord was pleased, in his Conference with *Nicodemus*, to adopt the same kind of Language, applying it to the Case of admitting Converts both from *Judaism* and *Paganism* into Christianity; transferring and sanctifying the Rite, the Figure, and the Name to higher and holier, but
still

6 *Regeneration stated and explained*

still *similar* Purposes: such is the Account given of this Matter by many learned and judicious Writers^s. It appears extremely probable, from the Authorities commonly cited for it; and it is particularly favoured by those Words of our Lord to *Nicodemus*, expressing some kind of Marvel at his slowness of Apprehension; *Art thou a master of Israel, and knowest not these things*^h? Some Doubts have been raised on this Head, and some very learned Persons have express'd their Diffidence about it: But, all Things considered, there does not appear to be sufficient Reason to make Question of itⁱ. So much for the *Name* and *Notion* of *Regeneration*, and the *Original* of it, together with the *Occasion* of our Lord's applying it to this Case. Indeed, he *improved* the Notion, by the Addition of the *Spirit*:

^s *Selden*, de Jur. Nat. & Gent. l. 2. c. 2, 3, 4.

Elderfield of Regeneration, Hebrew and Christian. A.D. 1653.

Wall, Inf. Bapt. Introd. p. 95, &c. *Defence*, p. 22, 26, 35, 211, 318.

Wotton, Miscellan. disc. vol. 1. p. 103, &c. A.D. 1718.

Pitringa, Observ. sacr. l. 2. c. 6. p. 322.

Others referr'd to in *Fabricius*, Bibl. Antiq. p. 336.

Archbishop Sharpe, Vol. 3. Sermon. 13. p. 280.

Deylingius, Observ. sacr. Part 3. Dissert. 34. p. 323, 324.

Wesselius, Dissert. 15. de Bapt. Profelytorum, p. 444, &c.

^h *John* iii. 10.

ⁱ The very learned *Wolffius* several times speaks doubtfully of it, *Cur. Critic.* Vol. 1. p. 53, 815. Vol. 2. p. 445. But it will be proper to compare *Wesselius*, who has appeared since, and who has professedly treated this Argument, and done it in a very accurate way, recapitulating all that had been urged on both sides the Question, and at length deciding in favour of what I have mentioned. The Title of the Book is, *Johannis Wesselii dissertationes Academicæ, ad selecta quædam loca V. & N. Testamenti.* Lugd. Batavorum. A. D. 1734.

according to Scripture and Antiquity. 7

Spirit: And he enlarged the Use of the Rite, by ordering that *every one*, every Convert to Christianity, every Candidate for Heaven, should be baptized^k. *Every one* must be born of *Water and the Spirit*: Not *once* born of Water, and *once* of the Spirit, so as to make *two* new Births^l, or to be regenerated *again and again*, but to be *once* new born of *Both*, once born of the Spirit, and once by Water; while the Spirit primarily or effectively, and the Water secondarily or instrumentally concurs to one and the same Birth, ordinarily the Result of *Both*^m, in virtue of the Divine Appointment.

Hence it was, that the ancient Doctors of the Church, in explaining this Article, were wont to consider the *Spirit* and the *Water* under the lively Emblem of a *conjugal* Union, as the two *Parents*; and the new-born Christian

as

^k "What Alterations were intended to be made by our Lord, he himself declared: He told *Nicodemus*, that *except a Man*, (*τίς*, i. e. *every one*, without Distinction of *Sexes*) *be born again*, *he cannot enter into the Kingdom of God*. He there shews that Baptism was instituted for *all Mankind*, in opposition to their Doctrine who taught that Children of *Profelytes*, born after *Profelytism*, needed not to be baptized. *Wotton*, *Miscell. disc.* Vol. 1. p. 111.

^l Vid. *Marckii*, *dissertat. Syllog. ad N. Test. dissert.* 21. p. 355, 356. *Saks. 483. Quæst. de f. p. 321.*

^m Neque enim Spiritus sine Aqua operari potest, neque Aqua sine Spiritu: *Concil. Carthag. apud Cyprian.* p. 330. Edit. Bened. Conf. p. 148, 149, 260. *Cyrill. Catech.* 3. p. 41.

Nos Pisciculi, secundum *Ἰησοῦν* nostrum, *Jesum Christum*, in *Aqua nascimur*, nec aliter quam in Aqua permanendo salvi sumus. *Tertullian. de Bapt.* c. 1. p. 224. Conf. *Ger. Voss. Opp.* Tom. 6. p. 269.

8 *Regeneration stated and explained*

a. *Leo. 1. serm. 14*
in solemn. nativitat.

as the *Offspring* of Both^a. The Holy Spirit was understood to *impregnate*, as it were, the Waters of the Font (like as he once *overshadowed* the Blessed Virgin) in order to make them conceive and bring forth that *Holy Thing* formed after Christ; namely, the *new Man*.^b Whatever Aptness or Justness there may or may not be in the *Similitude* (for *Figures* of Speech ought not to be strain'd to a *rigorous Exactness*) yet one Thing is certain, that the Ancients took in *Baptism* to their Notion of *Regeneration*. A learned Writer has well proved at large, beyond all reasonable Contradiction, that both the *Greek* and *Latin* Fathers, not only used that Word for *Baptism*, but so *appropriated* it also to Baptism, as to *exclude* any other Conversion, or Repentance, not considered with *Baptism*, from being signified by that Name^c; so that according to the Ancients, *Regeneration*, or *new Birth*, was either Baptism it-
self

^a See my *Christian Sacrifice expl.* Append. p. 12, 13. and *sacramental Part of the Eucharist expl.* p. 6. And to the Authorities there referr'd to may be added *Theodorus Mopsuestenus*, *Apollinarius*, and *Ammonius*, cited in *Corderius's Greek Catech.* on *John* iii. 5. p. 89.

^b Some consider'd the *Church* and the *Spirit* as the two Parents, as *St. Austin* often does, and *Leo* the first, and others: But still the Notion was much the same, because the Church was suppos'd to be a Parent only in and by the Use of *Water-baptism*.

^c *Wall*, Inf. Bapt. Part 1. xcv. 22, 25, 28, 29, 30. *Deftens*, p. 12, 34, 41, 277, 318, 323, 327, 329, 333, 343. Append. p. 4, 6. Comp. Archbp. *Sharp*, Vol. 3. Sermon. 13. p. 180, &c. *Suicer. Thesaur.* Tom. 1. p. 243, 396, 639, 1352. T. 2. p. 278, 549, 554.

Cangius, Glossar. Græc. p. 1084.

Bingham, xi. 1, 3. p. 462.

according to Scripture and Antiquity. 9

self (including both *Sign* and *Thing*) or a Change of Man's Spiritual State considered, as wrought by the *Spirit* in or thro' Baptism. This new Birth, this Regeneration could be but *once* in a Christian's whole Life, as Baptism could be but *once*: And as there could be no *Second* Baptism, so there could be no *Second* new Birth. Regeneration, with respect to the regenerating Agent, means the first *Admission*, and with respect to the *Recipient*, it means the first *Entrance* into the Spiritual or Christian Life: And here cannot be two *first Entrances*, or two *Admissions*, any more than two Spiritual *Lives*, or two Baptisms. The Analogy which this new Spiritual Life bears to the *Natural*, demonstrates the same Thing.⁺ There are, in all, *three* several *Lives* belonging to every good Christian, and *three Births* of Course, thereto corresponding^q. *Once* he is born into the *natural* Life, born of *Adam*; *once* he is born into the *Spiritual* Life, born of *Water* and the *Spirit*; and *once* also into a *Life of Glory*, born of the Re-

Four States.
1. Ante Lincem.
2. Sub Cruce.
3. Sub Gratia.
4. Sub pa ca plena.
In quacunque aetate
et statu veniat abbas
Singulam quoniam hominem
Gratia Regenerationis i-
venit; ibi ei remittit
tunc peccata iuvenc
sa peccata, et reatu
ille nascendo contractu
re nascendo dissolutione
tamquam multum in lae
suis Spiritus ubi quid
Spirat, ut quidem ge-
neretur etiam servat
Item Sub lege non re-
venit, sed cum modo
et incipiant disputatio
habere divinum, ead
et non est institutio
Regeneratio, nesci
quia initiosa est ge-
neratio. Ps. 50. 7.
Augustinus. Ench. c. 46.
p. 214. Tom. VI.
Regeneratio Spiritua-
lis una est, sicut geni-
tatio carnalis una est
Augustinus in Joh. Ev. xv.

C resurrection

¶ Cum ergo sint duæ nativitates — una est de terra, alia de cælo; una est de carne, alia de spiritu; una est de mortalitate, alia de æternitate; una est de masculo & femina, alia de Deo & Ecclesia. Sed ipsæ duæ singulæ sunt; nec illa potest repeti, nec illa. — Jam natus sum de *Adam*, non me potest iterum generare *Adam*: Jam natus sum de *Christo*, non me potest iterum generare *Christus*. Quomodo uterus non potest repeti, sic nec Baptismus. *Augustin.* in Johan. Tract. 11. p. 378. Tom. 3. ar. 2. Edit. Bened. Conf. *Prosper.* Sentent. 331. p. 246. apud *Augustin.* Tom. 10. in Append. *Aquinas* summ. par. 3. Q. 66. art. 9. p. 150. *Augustinus.* in Joh. Tract. xii.

^q Vid. *Gregor. Nazianz.* Orat. 40. p. 637.

Origen in Matt. Orat. 9. f. 23. Lat. Ed. p. 391. Ed. Huet. *Augustin.* contr. *Julian.* l. 2. p. 540, 541. Ad *Pe. 2.* l. 1. v. 1. p. 290. Tom. X. *Paul.* 9af. Bapt. part. 1. fo. 71.

Baptismi finis est, ut
Spiritus et obsequat Spiritu
alam habitationem nas-
tam, sicut Institutionem
in Christum, et deo-
tationem in servitium
Christi. In altero, acro-
s mentis locum non ha-
bet, quia Nec est signu
ac Spiritum non Regene-
rationis, sed naturalis
ac Alimonis Spiritibus,
non fidens unum sed
Carnalitati — carnal
Baptismum nati-
tatem sed sapa per
Carnal naturam
Vid. T. VI. 320.

Ref. Eccl. Append. p. 14

10 Regeneration stated and explained

Ambr. de Gen. vol. 2.
L. XX. c. 3. p. 577. T. VII.
C. 3. p. 583.
Tom. X. 540. 541.

resurrection at the last Day. I mention that *Third Birth*, into a Life above, because that Birth also seems to have the Name of *Regeneration*, in the New Testament¹. But my present Concern is only with the *Regeneration* proper to this Life, which comes but *once*, and admits not of a *Second*, during this mortal State². This *Regeneration*, in the *active* Sense, is what St. Peter speaks of, where he says: *God hath begotten us again unto a lively hope*³. And afterwards, in the same Chapter, but in the *passive* Sense: *Being born again, not of corruptible seed, but incorruptible, by the word of God*⁴. That is, by the Words used in the *Form of Baptism*; or else by the Word preached, conducting Men to *Faith* and *Baptism*. These Texts relating to the *new Birth*, speak of it as a *transient* Thing, once performed, and retaining its *Virtue* during the whole Spiritual Life. But when the Phrase of *born of God*, is found to denote a *permanent State*⁵, it is to be understood of a Person who *has been born of God*, and *abides* entirely in that *Sonship*,

* So the word Baptism, in ancient Church-writes, often signifies a Baptismal State, a permanent & privative State, or quality, on Character, tho' Baptism is but once, and admits no Second.

¹ Matt. xix. 28. See Commentators, and Bishop Pearson on the Creed, Art. 1. p. 28. and particularly Olearius in Matt. p. 540.

² ὡς ὅτε συνίπατε ἀναγεννησάμενοι, ἐν ἀκαταράκειαις, &c. Nazianz. Orat. 40. p. 641. Conf. Nicet. Sermon. Comment. p. 1048. * Semel perceptam parvulus gratiam non amittit nisi propria impietate, si ætatis accessu tam malus evaserit. Tunc enim etiam propria incipiet habere peccata; quæ non regeneratione auferantur, sed aliâ curatione sanentur. * Augustin ad Bonifacium post Baptismum fac. Ep. 98. p. 264. Tom. 2. Ed. Bened. Conf. Damascen ad Hebr. vi. 6. Opp. Tom. 2. p. 237. Ed. sequ.

Catalan. Fovorsari.
p. 336.
* peccata quæ male agendo postea committuntur, non possunt et postea sanari; sicut enim peccata post Baptismum fieri videntur. August. Enchirid. c. 46. p. 214. Tom. vi.

³ 1 Pet. i. 3.

⁴ 1 Pet. i. 23.

⁵ 1 John iii. 9. iv. 7. v. 1, 4, 18.

Because that pious disposition is indispensably obliged to arrive and what by his very profession he is supposed to have to have attained in some measure, attains; and what the serenity of Christianity is primitive and purest times actually did possess: Therefore a man being born of God signifies in Scripture-phrases, the same as being a true and sincere Christian; and whosoever is born of God, is as much as if the Apostle had said, whosoever is to be a good Christian. Clarke, vol. IX. p. 322. So what is written in the text has not on Christ. Gal. iii. 27. and so

according to Scripture and Antiquity. II

Sonship, that spiritual and salutary State which he was *once* born into: So the Phrase, *born of a Woman*, is often used as equivalent to *Son of a Woman*, by a Figure of Speech ^w, and is easily understood. *Regeneration*, on the part of the *Grantor*, God Almighty, means *Admission* or *Adoption*^x into Sonship, or Spiritual Citizenship: And on the part of the *Grantee*, viz. Man, it means his *Birth*, or Entrance into that State of Sonship, or Citizenship. It is God that *adopts*, or *regenerates*, like as it is God that *justifies*^y. Man does not *adopt*, *regenerate*, or *justify* himself, whatever hand he may otherwise have (but still under *Grace*) in *preparing* or *qualifying* himself for it. God makes the *Grant*, and it is entirely his *Act*: Man *receives* only, and is acted upon; tho' sometimes *active* in qualifying himself, as in the Case of *Adults*, and sometimes entirely *passive*, as in the Case of *Infants*. The Thing granted and received is a Change from the State Natural into the State Spiritual; a Translation from the *Curse* of *Adam* into the *Grace* of *Christ*. This *Change*, *Translation*, or *Adoption* carries in it many Christian Blessings and Privileges, but all reducible to two, viz. *Remission of Sins* (absolute, or conditional) and a *Covenant-Claim*, for the Time being, to *eternal Happiness*. Those Blessings may all be for-

C 2

feited,

^w Job xiv. 1. xv. 14. xxv. 4. Matth. xi. 11. Luke vii. 28.

^x Rom. viii. 15. Gal. iv. 5. Ephes. i. 5. John i. 12. Note, that our *adoptive* Sonship is opposed to our Lord's *natural* Sonship, the Foundation of our *Adoption*.

^y Vid. *Bull's Harmon. Apost. Par. 2. c. 2. p. 418.*

So the word *born* is often used for *Baptismal Seal* as when a man is said to receive *Baptism*, or to be *baptized*, it signifies *Consecration*.

B. Regeneration is to differ from *Justification*, as the *first Act* from the *continuation* of the same; *Creation* from *conservation*. *Hope*, the *Justification* and *Admission* are *Transient* and *Conditional*, are *Contingent* Acts. *Bull. 438. 439.*

The *grants* *themselves* are *eternal Acts*: *But still Regeneration* is a name for *first conversion*, *first reception* *themselves*.

12 *Regeneration stated and explained*

feited, or finally lost, if a Person revolts from God, either for a time, or for ever; and then such Person is no longer in a *regenerate* State, or a State of *Sonship*, with respect to any *saving* Effects: But still God's original Grant of Adoption or Sonship in Baptism, stands in full Force, to take place as often as any such Revolter shall return, and not otherwise: And if he desires to be as before, he will not want to be *regenerated* again, but renewed, or reformed. *Regeneration* compleat stands in two Things, which are, as it were, its two *integral* Parts, the *Grant* made over to the Person, and the *Reception* of that Grant. The Grant once made *continues* always the same: But the Reception may *vary*, because it depends upon the Condition of the Recipient^z.

was being
real part of
the not a b-
essential to
11th Aug. 1774.

II.

therefore have
a, or a variation
into something
renewal. See
S. 1. 276.

Having said what I conceived sufficient upon the first Article, respecting *Regeneration*, I now proceed to the Second, which is *Renovation*; and which I understand of a *Renewal* of *Heart*, or *Mind*. Indeed, *Regeneration* is itself a kind of *Renewal*; but then it is of the *Spiritual State*, consider'd *at large*; whereas *Renovation*, the other Article in the Text, seems to mean a more *particular* kind of *Renewal*, namely, of the inward *Frame*, or *Disposition* of the Man: which is rather a *Capacity*, or *Qualification* (in *Adults*)
for

^z As many as received him, to them gave he Power to become the Sons of God, John i. 12. Rom. viii. 14, 15.

according to Scripture and Antiquity. 13

for *salutary* Regeneration, than the Regeneration itself. *Regeneration* may be granted and received (as in *Infants*) where that *Renovation* has no place at all, for the Time being: And therefore, most certainly, the Notions are very distinct. But of this I may say more hereafter in a proper place. It may here be further noted, that *Renovation* may be, and should be, with respect to Adults, *before*, and *in*, and *after* Baptism. *Preventing* Grace must go before, to work in the Man *Faith* and *Repentance*, which are Qualifications previous to Baptism, and necessary to render it *Salutary*. Those first Addresses, or influential Visits of the Holy Spirit, turning and preparing the Heart of Man, are the preparative *Renewings*, the first and lowest Degrees of *Renovation*^a. Afterwards, in Baptism, the same Spirit fixes, as it were, his *Dwelling*, or residential *Abode*, renewing the Heart in *greater* Measure^b: And if his Motions are still more and more

x. Philop. ii. 13. 2. 4. 2.
ii. 3. 4. — 2. Tim. 1
Tit. iii. 5. 6. x.

^a *Spiramen* est modicæ virtutis aliqua gratia, in audienda lege Dei multorum *primum*: *Spiritus* autem, perfectionis est *plenitudo*. *Spiramen* itaque datur ab Infantia & *Catechumenis*: *Spiritus* autem in incremento *doctrinæ fideique*, & salutaris *Baptismi* plena Dei gratia, ut intelligere, & ad majorem jam possit scientiam pervenire. *Philast.* contr. Hær. n. 147. p. 329. Ed. Fabric.

^b *Spiritus* ubi *vult spirat*; sed quod fatendum est, aliter adjuvat *nondum inhabitans*, aliter *inhabitans*: nam nondum inhabitans adjuvat ut *sint fideles*, inhabitans adjuvat *jam fideles*. *Augustin* ad *Chrysost.* Ep. 194. p. 720.

In quibusdam tanta est *gratia* fidei quanta non sufficit ad obtinendum regnum cælorum: sicut in *Catechumenis*, sicut in ipso *Cornelio* antequam *Sacramentorum* participatione *incorporaretur* Ecclesiæ: In quibusdam vero tanta est ut jam *corpori Christi*, & sancto Dei *Templo* deputentur. *Augustin* de divers. Q. ad *simplicium*, l. 1. p. 89. Tom. 6. Ed. Bened. Conf: de *Bapt.* I. 14. c. 24. p. 140. Tom. 14. 2^a *super sent.* 2. 87.

Chrysost. 2^a 90. Hom. XXV. p. 146. Tom. VIII.

Occumen. in Act. x. 48.

Cyprian. ep. LXXII. p. 128.

Anonym. de *Rebapt.* p. 256.

Hieronym. ad *Heliod.* ep. 5. p. 11. Tom. 14. *super sent.*

Quell. exam. ad *Animadu.* v. p. 16.

1 Xyst.

x. Aug. T. 12. 85. 11
129. 140.

14 *Regeneration stated and explained*

more complied with after Baptifmal Regeneration, the *Renewing* grows and improves through the whole Courfe of the Spiritual Life^c. Therefore, tho' we find no Scripture-Exhortations made to *Christians* (for, *Nicodemus* was a *Jew*) to become *regenerated*, yet we meet with feveral Exhortations to them to be again and again *renewed*. For example, *Be ye transformed by the Renewing of your Mind^d: Be renewed in the Spirit of your Mind^e*. The *inward Man* is faid to be *renewed day by day^f*. And when *Christians* have once fallen off, the *refloring* them again is not called *regenerating* them, but *renewing them again unto Repentance^g*. Of this *Renovation* of the Heart, we may beft underftand the Phrafe of *putting on the new Man^h*, amounting to much the fame with *having on the Breaf-plate*
of

^c Hæc Spiritus donatio, quæ justificationem fequitur, a gratia ejusdem Spiritus hominis conversionem præveniente & operante bifariam imprimis differt. Primo, Quod animæ jam a vitiis purgatæ Spiritus divinus arctius atque intimius quam antea unitur, in ipsam altius penetrat, pleniusque ejus facultates omnes pervadit. Unde in Scripturis dicitur Spiritus divinus ante conversionem hominis, quasi ad cordis osium pulsare, post conversionem vero interiora domus intrare. Apoc. iii. 20. Deinde, quod sanctissimus ille Spiritus in anima, quam antea veluti inviserat tantum, & gratia sua præveniente in domicilium sibi præparaverat, jam habitat & quasi sedem suam figit; nunquam inde discessurus, nisi per peccatum aliquod gravius foras extrudatur. Bull. Apolog. contra Tullium, p. 15. alias p. 643. Conf. p. 16. 27

^d Rom. xii. 2.

^e Ephes. iv. 23. or, by the Spirit of your Mind. See Bishop Bull's Poth. p. 1135, 1136.

^f 2 Cor. iv. 16.

^g Hebr. vi. 6.

^h Ephes. iv. 24. Coloss. iii. 10,

according to Scripture and Antiquity. 15

of *Righteousness*ⁱ; and *putting on the Armour of Light*^k; and *putting on Bowels of Mercies*, with other Christian Virtues or Graces^l. Of the same Import is the Phrase of *putting on Christ*; plainly in one of the Places^m, and probably in the other alsoⁿ: Tho' some interpret the former of *Renovation*, and the latter of *Regeneration*^o. Lastly, the Phrase of *new Creature*^p may properly be referred to *Renovation* also, and is so interpreted by the *Ancients*^q, generally: or if it be referred to *Regeneration*, as ordinarily including and comprehending *Renovation* under it, that larger Construction of it will not perhaps be amiss.

The *Distinction*, which I have hitherto insisted upon, between *Regeneration* and *Renovation*, has been carefully kept up by the *Lutheran Divines* especially^r, as of great Use. And it is what our Church appears to have gone upon, in her *Offices* of Baptism, as likewise in the *Catechism*. She clearly expresses it in one of her *Collects*, wherein we beg of God, that we being *regenerate* and made his Children by Adoption and Grace, may daily be *renewed* by his Holy Spirit,

ⁱ Ephes. vi. 14. — 1 Theff. v. 8.

^k Rom. xiii. 12.

^l Coloss. iii. 12.

^m Rom. xiii. 14. See *Whitby* and *Wolfius* in loc.

ⁿ Gal. iii. 27. Vid. *Wolfius* in loc.

^o *Drelingius*, *Observ. sacr. Tom. 3. dissert. 42. p. 406.*

^p 2 Cor. v. 17. Gal. vi. 15. See *Whitby* and *Wolfius*; and *1 Eph. ii. 10.*
Bishop *Beveridge*, Vol. 2. Sermon. 7.

^q See the Passages collected in *Suicer*, Tom. ii. p. 178, 179.

^r Vid. *Gerhard*, Loc. Comm. Tom. 4. p. 495, 503, &c.
Conf. Tom. 3. 713, &c.

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Spirit, &c^t. such is the *publick* Voice of our Church. What the *private* Sentiments of some Divines have been, or how far they have overlooked, or not attended to this so necessary Distinction, is not material to enquire: But that it never has been lost amongst us, may appear from the Words of a very judicious Divine of this present Age^t. The Difference between these two, may be competently understood from what has been already said: But to make it still clearer, it may be drawn out more minutely, in distinct Articles, as follows. 1. *Regeneration* and *Renovation* differ in respect to the *effective Cause*, or Agency: For, one is the Work of the *Spirit* in the use of *Water*; that is, of the Spirit *singly*, since *Water* really *does* nothing, is no *Agent* at all; but the other is the Work of the *Spirit* and the *Man* together. Man *renews* himself, at the same time that the Spirit *renews* him: And the *Renovation* wrought is the Result of their *Joint-agency*; Man concurring and operating in a *subordinate* way. *It is God that worketh in us both to will and to do*ⁿ: But still it is supposed, and said, that we both *will*, and *do*. It is God that

one is of receiving
life: The other is
part of y nutrition
or a condition of it
one is both of
body and soul: The
other of soul only:
one is Act of y
body and soul; the other
the Act of God in us.

Georgina A. Boly 1897.

Nov. 29. T. VI. p. 29. Collect for Christmas-day.

Baptizari athenest, "There is a mighty difference between *Regeneration* and
 gnat'ia eccl'esian gnat'ia, *Renovation*: We can be *born* but *once*, because we can *live*
 244. Et ut nil sapio, *but once*; and therefore Baptism, which gives *Life*, cannot
 245. gnat'ia fereat gnat'ia, *be repeated*: But we can recover *often*, and grow and be *re-*
 246. gnat'ia ibi decet, *rithed often*, because we can sink and droop often. *Deas*
 247. gnat'ia fereat gnat'ia, *Phil. ii. 13.*
 248. gnat'ia fereat gnat'ia, *Sharp, Vol. 3. Sermon. 13. p. 279.*
 249. gnat'ia fereat gnat'ia, *Archbishop*

according to Scripture and Antiquity. 17

that renews, cleanses, and purifies the Heart^v: And Man also renews, cleanses, and purifies his own Heart^w; that is, he bears his part in it, be it more or less. No Man *regenerates* himself at all; that is, he has no part in the *regenerating Act*,^a (which is intirely God's) whatever he may have in the *Receptive*: And if in this Sense only it be said, that Man is purely *Passive* in it, it is true and sound Doctrine. Nevertheless, he may and must be *Active* in preparing and qualifying himself for it, and in receiving it, supposing him to be *Adult*. He is not his own *Regenerator*, or *Parent* at all, in his new Birth: For, that would be a *Solecism* in Speech, and a Contradiction in Notion: He is, however, his own *Renewer*, tho' in part only, and in Subordination to the *principal Agent*. 2. Another Difference between *Regeneration* and *Renovation* (before hinted) is, that *Regeneration* ordinarily is in or thro' *Baptism* only, a transient Thing, which comes but once^x: whereas *Renovation* is before, and

a. Regeneratio illa opus divine gratie quia nec precedendi nec sequentia meriti nostra respicit, sed gratie propter Xpm nobis continget.

que modicum n. suppletur, ut p. creatur, ita p. ad spiritum sanctum renovationem n. cuiquam ex v. n. nostrum v. n. conferre possimus cum hac r. ratione - confusio est renovatio, nam quam natura nostra incipit l. p. divina conformari. Sed prop. ter illas r. n. l. tales non regenerantur & equi p. h. us requirunt ut prius per fidem in Xpm mediantem deo reconciliemur per spiritum sanctum

D

^v Psal. xix. 12. li. 2, 10. Jer. xxiv. 7. Ezek. xi. 19. xxxvi. 26. Acts xv. 9. Tit. iii. 5. 1 John i. 9. ^w Psalm cxix. 9. lxxiii. 13. Isa. i. 16. Ezek. xviii. 31. — 2 Cor. vii. 1. James iv. 8. 1 Pet. i. 22. — 1 John iii. 3. Conf. Cyrill. Hierosol. Catech. 1. p. 16, 17. Ed. Bened.

^x The late learned Regius-Professor of Divinity, at Cambridge, Dr. Beaumont, in his MS Commentary on Rom. xii. 2, writes thus:

Sed scrupulum hic injicies: nonne enim Apostolus commune facit fratres suos, adeoque Christianos, per Baptismum *regentos*, adeoque & ἀνακαινίζοντες istam adeptos? Quid opus igitur actum agere? Nil sane. Nec monet eos baptismum iterare: *Semel nascimur, renascimur semel*: Unus dominus, una fides, unum baptismum, Ephes. iv. 5. Quoniam vero ipsi *renati* ex baptismali puritate

regeneremur, et ex gratia p. h. Christiani accipiamus ydolos n. v. antequam in operibus bonis ambulare possimus Gerhard. loc. comm. Rom. iii. 466.

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in, and after Baptism, and may be often repeated; continuing and increasing from the first *Preparations* to Christianity, thro' the whole Progress of the Christian Life.^x So it is in *Adults*: But in *Infants*, Regeneration commences *before* Renovation; which again shews how distinct and different they are. 3. A third observable Difference is, that *Regeneration* once given can never be *totally* lost, any more than *Baptism*; and so can never want to be *repeated* in the *whole* Thing; whereas *Renovation* may be often *repeated*, or may be *totally* lost. *Once regenerate and always regenerate*, in some part, is a true Maxim in Christianity, only not in such a Sense as some *Moderns* have taught^y. But a Person once *regenerated* in Baptism can never want to be regenerated again in this Life, any more than he can want to be *rebaptized*. So much for the *Difference* between *Regeneration* and *Renovation*^z: Let us next consider, how far they agree,

iste de beatus,
modo peccato
planam per-
one Timotheo:
agendum fuit,
vero ipsius
tem non to-
ratus com-
t. l. c. Augusti-
at: meritis
p. 64. Tom. X.

polo 9. p. 668.

is.

Augustin. de
l. c. 13. p. 20.
l. c. 23. p. 23.

OR
tate non raro relabuntur ad *veteris hominis inquinamenta*, ex usu eorum est assidua per poenitentiam *renovatio*. Hinc *Cbrysostrmus*, &c. Then he quotes *Cbrysostrmus's* Words on *Rom. xii. 2. Hom. xx. p. 659. Tom. 9. Ed. Bened.* And afterwards adds, *Similia videas apud Photium, & Theophylactum.*

^y Those I mean who have taught that the *Regenerate* can never *finally* fall from *Grace*. See our 16th *Article* on this Head. *Voss. Hist. Pietat. L. vi. Theol. xi. p. 746. T. vi.*

^z *Vossius* distinguishes *Regeneration* from *Renovation* by what they respectively contain, thus: x

Quemadmodum vero ad *Regenerationem*, pressius sumptam, pertinet *remissio peccatorum*; ita ad *Renovationem* refertur *mortificatio veteris, & vivificatio novi hominis*: quæ idcirco *Baptismus* tribuuntur. *Voss. de Bapt. disp. 9. Thes. 6. Opp. Tom. 6. p. 270. Gerhard* distinguishes nearly the same way in his *Common-Places*, Tom. 3. p. 714; Tom. 4. p. 495, 504.

Re-

according to Scripture and Antiquity. 19

or how near they are *allied*. As one is a Renewal of the *Spiritual State*, and the other a Renewal of the *Heart and Mind*, it must follow, that so far as a Renewal of *Mind* is necessary to a Renewal of *State*, so far it is a necessary Ingredient of the *new Birth*, or an *integral Part* of it. A Grant is suspended, frustrate, as to any *beneficial Effect*, while not properly received: And while there is an insuperable Bar to the salutary Reception of it, it cannot be savingly *received*, or *applied*. Therefore in the Case of *Adults*, Regeneration and Renovation must go together: otherwise the Regeneration is not a *Salutary*, nor a complete *Regeneration*, wanting one necessary Ingredient of it, namely, a *Capacity*, or *Qualification*.

x not complete
ly ~~and~~ ~~not~~
therefore not ~~as~~
as to that ~~for~~
notion of it, &
takes in the a
and uses.

But this may still be more clearly understood by applying those *general Principles* to four *special Cases*, which I shall next endeavour to do, and then shall take leave of this Head. The *four Cases* are: 1. The Case of *grown Persons*
D 2 coming

Regenerationis vocabulum quandoque generale est, ipsam quoque *renovationem* in ambitu suo complectens: Interim tamen, proprie & accurate loquendo, *regeneratio* a *renovatione* distincta est. T. 4. p. 495. Renovatio, licet a *regeneratione* proprie & specialiter accepta distinguatur, inviduo tamen & perpetuo nexu cum ea est conjuncta — Per Baptismum homo non solum *renascitur* (id est peccatorum *remissionem* consequitur, *justitiam Christi* induit, *Filius Dei*, & *Hæres vitæ æternæ* efficitur) sed etiam *renovatur*: Hoc est, datur ipsi Spiritus Sanctus, qui *intellectum*, *voluntatem*, & omnes *animi vires* *renovare* incipit, ut amissa *Dei Imago* in ipso incipiat *institurari*, &c. p. 504. *Regenerationis* vox quandoque sumitur *simpliciter*, ut & *remissionem* peccatorum, & *renovationem* simul complectatur; quandoque vero *simpliciter* accipitur, ut *remissionem* peccatorum ac gratuitam *justificationem* tantummodo designat. Gerhard, Tom. iii. p. 714.

Faith without words is a dead Faith, so Regeneration, in an
kind of dead, or dormant Regeneration: But yet as Faith is
words do not show, so is Regeneration Regeneration ~~and~~ as
to precise notion, does not mean Faith and words both so
does Regeneration, in its precise notion, signify both Reg-
eneration and ^{renovation} Faith is perfected by words, &
eneration perfected by renovation.

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coming to Baptism in their *Integrity*, and so continuing afterwards. 4. The Case of *Infants* brought in their *Innocency*, and leading the rest of their Lives according to that Beginning. 3. The Case of such grown Persons or Infants so baptized, but *falling off* afterwards. 4. The Case of grown Persons coming to Baptism in *Hypocrisy*, or *Impenitency*; but repenting afterwards and turning to God. The considering how the Affair of *Regeneration*, or *Renovation* may respectively stand in each of these Cases, may perhaps serve to clear up the whole Matter to greater Satisfaction.

1. I begin with the Case of *grown* Persons, called *Adults*, coming to Baptism fitly prepared by Faith and Repentance, and afterwards persevering to the End. This was a common Case in the earliest Days of Christianity, when the whole World wanted to be converted. *Grown* Persons were then the most, and the most considerable Candidates for Baptism. When the Discipline of the Church came to be settled into something of a regular and standing Form, those Candidates for Baptism were train'd up beforehand, by proper Instructions, and were therefore called *Catechumens*^a. Afterwards they were to be admitted to *Baptism*, when fitly prepared, in order to be effectually *born of Water and the Spirit*, and so made living Members of Christ, Children of God, and Heirs of the Kingdom of Heaven.

^a *Bingham*, x. 1, 4.

according to Scripture and Antiquity. 21

Heaven. Faith and Repentance alone, tho' both of them were antecedently Gifts of the Spirit, were not supposed ordinarily to make them regenerate, or to entitle them to Salvation, without Baptism, by the Scripture Accounts^b. There might be some special Cases, or uncommon Circumstances, where Martyrdom supplied the Place of Water-baptism, or where Extremities were supposed to supersede it^c; in which Cases, inward Regeneration might be perfected without the outward Sign and Sacrament of it: But according to the ordinary Rule, Faith and Repentance were to be perfected by Baptism, both for the making Regeneration, and the giving a Title to Salvation^d. For, without Baptism, a Person is not regenerate; at least, not in the Eye of the Church, which must judge by the ordinary Rule, and which cannot dispense, whatever God himself may please to do in such Cases.

v Three ways, 3
Print might be 91
1. Aquam præstare.
2. Et Sanguinem
3. Et ipsum quon
Spiritus præstare
Spiritus Solitum.
Anonym. de Re.
p. 264. Ed. Bened.
* Regeneration a
prior to Baptism
under the patri-
chal and Local
and was therefore
independent of the
Sign of water
and may be res-
see Austin. En-
chirid. c. 119. p. 21
De Bapt. l. iv. c.
p. 140. Tom. 1.
In Cornelio
Cecit Sanctificatio
Spiritus in de
Spiritus Sancti
accidit. Sc. comes
in Lavacro Baptismi
August. ibid.

Till

^b Mark xvi. 16. John iii. 5. Ephes. v. 26. 1 Cor. xii. 13.

^c 1 Pet. iii. 21.

^d Bingham, x. ii. 19, 20, 21. p. 42, &c. aliàs p. 431. Aug-
Euseb. de Bapt. l. 4. c. 22. Hooker, B. 5. n. 60. p. 227. 228.

9. ^e Nisi quis nascitur ex Aqua & Spiritu, non ibit in regnum Dei: id est, non erit sanctus. Ita omnis anima eo usque in Adam censetur, donec in Christo recensetur; tam diu immunda quamdiu recensetur: Peccatrix autem quia immunda, recipiens ignominiam ex carnis societate. Tertull. de anima, c. 40. p. 294.

Ἀρχὴ μοι ζωῆς τὸ Βαπτισμα, καὶ πρὸς τὴν ἡμεῶν ἐκείνη ἡ τῆς παλιγγενεσίας ἡμέρα. Basil. de Spirit. Sanct. c. 10. p. 22. Tom. 3. Ed. Bened. Conf. c. 12. p. 23, 24. Item Bull. Apolog. p. 650. aliàs 23. Damascen. de rect. fid. l. iv. c. 9. p. 261. Vossius de Bapt. Opp. Tom. 6. p. 269.

^e Institutio sacramentorum, quantum ad Deum Autorem, dispensationis est; quantum vero ad hominem obedientem, necessitatis: quoniam in potestate Dei est præter ista hominem salvare;

Темпоре. Confirmat ex uno dñi Christo renascimur. Hieron. J. IV.

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Till Baptism succeeds, the solemn and saving *Stipulation*^f between God and the Party, does not pass in due Form; nor the awful *Consecration* of the Man to Father, Son, and Holy Ghost^g. He is not yet *buried* with Christ into *Death*, nor *planted* in the Likeness of his *Resurrection*^h; nor indeed *cloathed* with Christ, the baptismal Garmentⁱ. Therefore, in Strictness, he is not a *Member* of Christ, nor a *Child* of God, nor a *Citizen* of Christ's Kingdom; but an *Alien* still, having no *Covenant-Claim* to the Gospel-Pri-
 vileges^k. But when a Penitent becomes *baptized*, then commences his *new Birth*, his *Death unto Sin*, in the plenary Remission of it, (by the *Ap-
 plication* of the Merits of Christ's Death) and his new *Life unto God*, thro' Jesus Christ once raised from the Grave, and from thenceforth ever *living unto God*^l. And now that *Renovation* which in some degree was *previous* to Regeneration, be-
 comes, in greater degrees, a *Fruit* and *Complement* of

vare; sed in potestate hominis non est *sine istis* ad salutem per-
 venire. Hugo de Sacrament. l. 1. c. 5. in Hooker, p. 276.

^f See 1 Pet. iii. 22.

^g Matth. xxviii. 19.

^h Rom. vi. 3, 4, &c.

ⁱ Gal. iii. 27.

^k As we are not naturally *Men* without *Birth*, so neither are we *Christian Men*, in the Eye of the Church of God, but by *new Birth*; nor, according to the manifest ordinary Course of divine Dispensation, *new born*, but by that *Baptism* which both *declareth* and *maketh* us Christians. In which respect we justly hold it to be the *Door* of our *actual Entrance* into God's House, the first apparent beginning of Life; a Seal perhaps to the Grace of *Election* before received, but to our *Sanctification* here, a Step that hath not any before it. Hooker, B. v. n. 60. p. 276.

^l Rom. vi. 10, 11. Mark xvi. 16. Acts viii. 37. x. 47.

in est quod ex nobis celebratur in genere Baptismi lau-
 acum, ut quicunque ad istam pertinet Gratiam, omnia
 ab, sicut ipse peccato mortui dicitur, quia mortui est
 est, peccata similitudini et vivit a lavacro renas-
 i. Ipse a Sepulchro resurgendo, quamlibet Corporis ablu-
 et. Augustin: Enchirid. c. 42. p. 219. Tom. vi. Secun-
 renascitur ut solvatur ex eo quicquid peccati est cum qu-
 libet. 214.

according to Scripture and Antiquity. 23

of it; and it *grows* more and more, by the *Indwelling* of that same *Spirit*, whose remote *Addresses* and distant *Overtures* first brought the Man to that *Faith* and *Repentance*, which prepared him for salutary Baptism, and for true and compleat Sonship, or Christian Adoption. More need not be said of the first of the *four* Cases, and therefore now I proceed to a second.

2. The second is the Case of *Infants*. Their Innocence and Incapacity are to them instead of *Repentance*, which they do not need, and of actual *Faith* which they cannot have. They are capable of being savingly *born* of *Water* and the *Spirit*, and of being *adopted* into *Sonship* with what depends thereupon; because, tho' they bring no *Virtues* with them, no *positive* Righteousness, yet they bring no *Obstacle*, or *Impediment*. They *Stipulate*, they enter into *Contract*, by their Sureties, upon a presumptive and interpretative Consent: They become *consecrated* in solemn Form to *Father*, *Son*, and *Holy Ghost*: Pardon, Mercy, and other *Covenant-Privileges* are made over to them^m; and the Holy Spirit translates them out of their State of *Nature* (to which a *Curse* belongs) to a State of *Grace*, *Favour*,

^m Certe nemo neget, Infantes capaces esse beneficii ἀξίους ἢ ἀμνηστίας, quod δικαιοσύνη, justificationem, appellare solemus: Est enim id beneficium externum & σκεπηδόν, quod Infantes ad Christi Jesu intercessionem propter ejus σπλάχνον, Spiritu Sancto pro illorum conversione & renovatione, spondente (liceat hic humano more balbutire) conferri potest. Vitr. nga, Obs. sacr. l. 2. c. 6. p. 338.

varia dei non solum reatus omnium peccatorum solvitur: omnibus qui baptizantur in Christo, quod fit Spiritu Regenerationis; verum etiam in grandibus voluntas ipsa sanatur et reparatur a domino, quod fit Spiritu Fidei et Caritatis.
Augustin. Rebract. l. 1. c. XIII. p. 20. Tom. 1. Ed. Bened.

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vour, and *Blessing*: This is their Regeneration*. Wherefore in our publick Offices, formed upon the ancient Rules and Precedents, we pray, that the Infants brought to be baptized may be *wash'd, and sanctified with the Holy Ghost*; — may receive Remission of their Sins by Spiritual *Regeneration*, — may be *born again*, and that *the old Adam may be so buried, that the new Man may be raised up in them*. We declare afterwards, that they are *regenerate, and grafted into the Body of Christ's Church*; giving Thanks also to God, that *it hath pleased him to regenerate them with his holy Spirit, and to receive them for his own Children by Adoption, and to incorporate them into his Holy Church*ⁿ. It may reasonably be presumed, that from the Time of their *new Birth* of Water and the Spirit, (which at that very Moment is a Renewal of their *State* to Godward) the Renewing also of the *Heart* may come gradually on with their first Dawnings of *Reason*, in such Measures as they shall yet be capable of; in a way to us imperceptible, but known to that Divine Spirit who *regenerates* them, and whose *Temple* from thenceforth they are,

f. *Wall. Defence.*
12. 14. 241. 254.
12. 447.

* Omnes enim venit [Dominus] per semetipsum salvare; omnes, inquam, qui per eum *renascuntur* in Deum; *Infantes*, & parvulos, & pueros, & juniores, & seniores. *Iren.* l. 2. c. 22. p. 147. Edit. Bened. Conf. *Voff.* Tom. 6. p. 278, 307. **344.**

ⁿ *Publick Baptism of Infants.* Compare Office of *Private Baptism*, where it is said, that the Infant is *now by the Love of Regeneration in Baptism, receiv'd into the Number of the Children of God*: And the *Catechism*, Q. the second, with the *Answer*: And the latter Part concerning the Sacrament of *Baptism*. Compare also the Office of *Confirmation*, repeating the *same Doctrine*.

*non solum enim recare debet usque ad decrepitem senem, sicut nely
soliciter a Baptismo, ita nely est qui non peccato mori
in Baptismo: Sed parvuli tantum originali, majores autem
in omnibus in orientatur peccatis, quacunque male vivunt
enat ad illis quod nascendo traxerunt. Augustinus: Enchir.
p. 229. Tom. VI.*

et oleum ad circummes-

ina. Ita nunc in

apophtho, Deus quidem

estit gratiam et

in eternam, homo

in eadem et obedi-

entiam. Quod si a peccato

cessat homo, amittit

et quidem suis positi-

onis vitam eternam:

et qui semper peccato

sub, Deus, non perdit

et suam in hominem.

per Baptismum addit

Dei ex parte Dei:

et, non ex parte

et, sed hominis, nam

peccator peccat, nihil

hinc: repeti potest ex

parte Dei Baptismus]

signabat, sed dicitur:

et opus est ut homo

per participationem rede-

at ad Deum et per

spiritum sanctum in hominem

homo in se touchat.

semper, hic res se

habet ut in matrimo-

nio. Quemadmodum ex-

tra maritus, si ux-

orem adulteram rebu-

tere vult, non tam

sepe se capulat ma-

rimonio, sed ad pri-

us revocat viduam; simi-

liter deo spirituali-

ter fornicantes a

conjugio spirituali de-

recte item jubet.

Augustinus. Tom. vi. 320.

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an House again as before; so a Person once sa-
vingly regenerated, and afterwards losing all the
salutary Use of it, will not want to be regene-
rated again, or born anew, but to be reformed
only. Which when done, his Regeneration be-
fore decayed, and as to any saving Effect, for
the Time, well-nigh ruined, but never totally
lost, becomes again whole and entire. To be
short, perfect Regeneration is to the Spiritual
Life, what perfect Health is to the Natural: And
the Recoveries of the Spiritual Health, Time after
Time, are not a new Regeneration, but a re-
storing or improving of the Old. To be born
anew, would be the same thing as to have all
done over again, that God had before done to
make a Man a Christian, and to put him into a
Covenant-State: But since he who is once a
Christian, is always a Christian, and there is no
such Thing as a second Baptism, it is plain, that
there can be no such Thing here, as a second
new Birth, or a second Regeneration. But of
this I said enough before.

4. The fourth Case, which yet remains to
be consider'd, is the Case of those who receive
Baptism

* Regenerationis gratiam ita etiam hi non minuunt qui don
non servant, sicut lucis nitorem loca immunda non pollunt.
Qui ergo gaudes Baptismi perceptione, vive in novi hominis san-
ctitate; & tenens fidem quae per dilectionem operatur, hab
Bonum quod nondum habes, ut propt tibi Bonum quod habe
Presper. Sentent. 325. apud Augustin, Tom. 10. p. 245. Aq

Spiritualis enim virtus sacramenti ita est ut lux, & ab illum
nandis pura accipitur, & si per immundos transeat, non inquin-
tur. Augustin in Johan. Tract. v. n. 15. p. 327. Tom.
Part 2. vid. Tom. ix. p. 113.

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Baptism (like *Simon Magus*, suppose) in *Hypocrisy* or *Impenitency*. Do they therein receive any thing of the Lord? Or if they do, what is it? Are they thereby regenerated, or born again, born of *Water* and of the *Spirit*? I answer, they are either born of *both*, or of *neither*: For otherwise, *born of Water and of the Spirit* would not mean *one Birth*, but *two*; and so a Person might happen to have *two* New-births, one of *Water* first, and another of the *Spirit* afterwards; which cannot reasonably be supposed. Besides that, the being born of *Water* only,^a which really does nothing of itself, could amount only to a *Washing* (nothing better than *being born* of the *Flesh*) and therefore could not be true or valid *Baptism* in Christian Account. Shall we then say, that the Ungodly and Impenitent are in Baptism *born* of the *Spirit*? That is a Point which, I apprehend, can neither be affirm'd nor deny'd *absolutely*, but with proper *Distinctions*.^{*} It was anciently a kind of Maxim, or ruled Case in the Church, that all *true* and *valid* Baptism must be so made by the *Spirit*.^{*} And tho' some seem to have deny'd it,

E 2

And John's Baptism was distinguished from this, the one was of Water and the other of Spirit. Act. 1. 3. Anonym. de Rebapt. p. 1. See That said in St Austin. T. p. 158. And see p. where Austin says Simon the magus baptizavit ex aqua et Spiritu

^{*} That was a Maxim among the *Cyprianists* especially (see above, p. 7.) and so it came down to *Jerom*, who is very express on that Head.

Apparet Baptisma non esse sine *Spiritu Sancto*. — illud nobis monstraretur, *verum* esse Baptisma quo *Spiritus Sanctus* adveniat. — *Ecclesie* Baptisma sine *Spiritu Sancto* nullum est. — Cum Baptisma Christi sine *Spiritu Sancto* nullum sit. — *Spiritus Sanctum*, quem nos asserimus in *vero Baptismo* tribui. *Hieron.* adv. *Lucif.* 293, 294, 295. *Tom.* 4. *Ed.* Bened. Conf. Epist. 82. ad *Oceanum*, p. 651. *Tom.* 4.

Xi. Baptisma in Aqua tantum fuit Solomon de Elijam in Spiritu ut de illis, regem rebus, quibusdam xtu credit, de generatus regem non erant. A. Enchirid. c. 48. Tom. VI.

qui nascuntur ex Aqua et Spiritu Sancto, non sine Filio dixerit quidem; sed plane dicuntur Filii Dei Patris et in sic. Augustini Enchirid. c. 39 p. 212. Tom. VI.

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or to have demurr'd upon it^t, yet they really admitted the same thing in other Words, by admitting that all *true* Baptism was *Christ's* Baptism, and carried a *Sanctity* with it^v: Therefore that Part of the Dispute was only about *Words*, both Sides agreeing in the main Things. The real and full Truth of the Case I take to lie in the Particulars here following.

1. It is certain in the general, that the *Holy Spirit*, some way or other, has an Hand in every *true* and *valid* Baptism: God never fails as to his Part in an awful *Sacrament*, however

Men

^t St. *Austin* was one of those, he writes thus:

Spiritus Sanctus disciplinæ fugiet fictum, nec tamen eum fugiet *Baptismus*. — Potest Baptisma esse & unde *se auferit* *Spiritus Sanctus*. — *Induunt* autem homines *Christum*, aliquando usque ad *sacramenti* perceptionem, aliquando & usque ad *vite sanctificationem*. — Si Baptisma esse *sine Spiritu non potest*, habent & *Spiritum* *Hæretici*, sed ad *perniciem*, non ad *salutem*; sicut habuit *Saul*, 1 Reg. xviii. 10. — Sicut habent *Avari*, qui tamen non sunt *Templum Dei*. — Si autem non habent *Avari Spiritum Dei*, & tamen habent Baptisma, potest esse *sine Spiritu* Baptisma. *Augustin*, de Bapt. l. 5. c. 23, 24. p. 157. Tom 9.

^v Baptismus *Christi*, verbis evangelicis *consecratus*, & per adulteros, & in adulteris *sanctus est*, quamvis illi sint impudici & immundi: quia ipsa ejus *sanctitas* pollui non potest, & *sacramento* suo *divina* virtus adfuit, sive ad *salutem* bene utentium, sive ad *perniciem* malè utentium. *Augustin*, de Bapt. l. 3. c. 10. p. 113. Tom. 9. Conf. 115, 176, 199, 268, 296. & contr. Epist. Parmen. l. iii. c. 13. p. 44, 45, 80. Tom. 9.

N. B. As St. *Austin* allows that *Sanctity* goes along with all *true* and *valid* Baptism, and as all *Sanctification* is of and from the *Holy Spirit*, he must of consequence admit all that *Jerom* contended for; namely, that all *valid* Baptism is so made by the *Spirit*. Only, he denied such *valid* Baptism in ill Men to be *saving* for the time being: And *Jerom* also denied the same; both agreeing, that Baptism might be *true* and *valid*, as sanctified by the *Spirit*, tho' not *salutary* to some Persons, in such and such Circumstances. *Austin* expressly allows the *Spirit* to be given, in some part, or in some way, in all *true* Baptisms Tom. IX. lib. 817. And p. 16 he is express, that *Simon magus* was born of the *Spirit*.

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Men may guiltily fail in theirs. 2. The *Holy Spirit* is in some sort *offer'd* to all that receive *Christian Baptism*: For the very *Nature* of a *Sacrament* requires, that the *Sign* and the *Grace* should so far go together: And the *Unworthy* could not be guilty of *rejecting* the *Grace* while they *receive* the *Sign*, if both were not *offer'd* them. 3. As the *Holy Spirit* *consecrates* and *sanctifies* the *Waters* of *Baptism*, giving them an *outward* and *relative* Holiness; so he *consecrates* the *Persons* also in an *outward* and *relative* Sense, whether good or bad,^u by a *sacred* *Dedication* of them to the *Worship* and *Service* of the *whole Trinity*: Which *Consecration* is for ever binding, and has its *Effect*; either to the *Salvation* of the *Parties*, if they *repent* and *amend*, or to their greater *Damnation* if they do not. 4. I must add, that even the *Unworthy* are by their *Baptism* put into a *Christian State*: Otherwise they would be as mere *Pagans* still, and would want a *new Baptism* to make them *Christians*. Therefore as they are by *Baptism* translated out of their *natural State* into the *State Christian*, they must be supposed to have *Pardon* and *Grace*, and all *Gospel-Privileges*, *conditionally* made over to them, tho' not yet *actually* applied, by reason of their *Disqualifications*.⁺ A *Grant*, which will do them no manner of *Service*^u, but *Hurt*, if they never

x *vid. Austen. T. IX. 117.* —

x *They are there-fore born of the Spirit, only not actually born viz. Austen. T. IX. 169.*

repent: *Simon ille de Achi-*

^u Nihil quippe profuit Simoni Magi visibilis Baptismus, cui sanctificatio invisibilis defuit. *Augustin*, super *Levit. Q. 84.* p. 524. Tom. 3. conf. *T. IX. p. 86. 87. 88. 89. 107. 130.* *Simon ille magus natus erat ex aqua et Spiritu; et tamen non introivit in Regnum celorum. p. 160. A. C. 400. Conf. p. 150. 157.* —

Not. *Simon ille magus natus erat ex aqua et Spiritu; et tamen non introivit in Regnum celorum. p. 160. A. C. 400. Conf. p. 150. 157.* —
*Item Spiritus, etiam super indignos quoque sui, non nam invenitur esse: non uirum, otiose, nec sine ratione, necessaria aliquis operationis oratio, sicut super sanctis, et factus est spiritalis oratio, et prophetabil. Anonymus. Optimate. Super opp. Cuprinus, n. 364. co. Bened. Com. *etiam in the preceding pag. p. 28.* —*

repent : But if ever they do repent and turn to God, then that *conditional* Grant, suspended as it were before, with respect to any *saving* Effects, begins at length to take place effectually ; and so their Baptism, which had stood waiting without any *salutary* Fruit for a time, now becomes *beneficial* and *saving* to the returning Penitents. At the same time, their *Regeneration*, begun in Baptism, and left unfinish'd (like an *Indenture* executed on one side only, or like a *Part* without a *Counter-part*) comes at last to be compleat, that is, actually *Salutary* ; not by a formal *Regeneration* (as if nothing had been done before) but by the *Repentance* of the Man, and by the *Sanctification* or *Renovation* of the Heart and Mind thro' the *Spirit*, which had been hitherto wanting. ^a

Note, that sanctificatio is here used in a different Meaning from what St. Austin used it in, when he spake of a Sanctification going along with all true and valid Baptism, tho' not saving. There he meant an outward Sanctification, such as I have before described: Here he means the inward Sanctification of any one's Heart and Mind, necessary to make his Baptism, which was before valid, to become saving also.

which was before valid, to become saving also.
Simon Magus was born of water and the Spirit, yet he was
born of God in the sense of Joh. iii. 9.
Qui natus est ex deo, habet caritatem. — Ecce accipit hoc
nomen habentis homo habentis: Sacramentum habet, et magis
membrum, cibum, sanctum, ineffabile. Conficere quales: et in
hominem faciat demissionem omnium peccatorum. Atque ait: Si
perfectum est tibi quod factum est in corpore. Dicitur si
tem, et tunc dicat, natus sum ex deo. — Habet
non si dicat natus ex deo. Sed habet, inquit, sanctum.
1. Cor. XIII. 2. —

according to Scripture and Antiquity. 31

very different Notion from *Renovation*, which contains only a *Renewal* of *Heart* and *Mind*. 2. That *Regeneration* is in some Cases (as particularly in the Case of baptized Infants) not only different in *Notion*, or distinct in *Theory*, but really and actually *separate* from *Renovation*, for the time being. 3. That in other Cases, *Regeneration*, while it takes in *Renovation* to render it *complete*, or *salutary* to the *Recipient* (and is in Fact joined with it) yet even there it differs from *Renovation*, as the *Whole* differs from a *Part*. 4. That suppose what Case, or what Circumstances you please, the two *Words* or *Names* stand, or ought to stand for different *Notions*, for different *Combinations* of *Ideas*, and never are, or at least never ought to be used as *reciprocal*, *convertible* Terms. Nothing now remains, but to draw some Corollaries or Inferences from the general Principles before laid down, by way of Application, for our farther Improvement.

III.

I proceed therefore to my *third* Head of Discourse, according to the Method chalk'd out in the Entrance above.

1. The first Reflexion I have to make, is, that it is very *improper* Language at least, to call upon those who have once been *regenerated*, in their Infancy, who have had their *new Birth* already

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already at the *Font*, to be now regenerated ; or to bid them expect a *new Birth*. Such Applications might properly be directed to *Jews*, *Turks*, or *Pagans*, or to such *nominal* Christians as have thrown off *Water-baptism*: For, such really want to be *regenerated*, or *born again*, being still in their *natural* State. But as to others, who are, or have been savingly *regenerated* of *Water* and the *Spirit*, they should be called upon only to *repent* or *reform*, in order to preserve or repair that *regenerate* State which the *Spirit* once gave them, and which he gave not in vain. There is no Instance, no Example in Scripture (as I before hinted) of any Exhortation made to *Christians*, to become *regenerated*, or *born anew*, but to be *reformed* only, or *renewed* in the *inner Man*; which is a very different Notion from the other, as I have before manifested at large. Even *Simon Magus*, who had been baptized in Iniquity, was not exhorted to be *regenerated* afterwards, or *born again*, but to *repent*^v. Our Lord himself, in the Book of *Revelations*, made use of the like Language towards the *revolting* Churches; not bidding them become *regenerate*, but ordering them to *repent*^x: And the wicked Prophetess or Sorceress, *Jezebel*,^x had time given her; not to be *regenerated* again, but to *repent*^y. The only place I know of in Scripture that looks at all favourable to the Notion of a *second* Regeneration

used Ecc2. f.
1082. p. 401.

^v Acts viii. 22.

^x Revel. ii. 5, 16. iii. 3, 19.

^y Revel. ii. 20, 21.

according to Scripture and Antiquity. 33

neration here, is a Text of St. Paul's, where writing to the *revolting* Church of *Galatia*, and calling them *his Children*, he introduces himself under the Emblem of a *pregnant* Mother, and says: *My little children, of whom I travail in birth again, till Christ be formed in you* ². But then consider, what an infinite Difference there is between the Force and Import of the two *Figures*: One, of a Minister's *instrumentally* forming the *Minds* and *Manners* of his People to *Faith* and *Holiness* ¹; and the other of the Spirit's *authoritatively* adopting them into *divine Sonship*, and into *Citizenship* with all the Family of Heaven. The Minister's instrumental Work of *Converting*, or *Renewing* (as even the Spirit's *Renewing*) may often be undone, and may come over and over again: But the *Regeneration* of *Water* and the *Spirit*, the *Consecration* and *Adoption* unto God, is quite another Thing. Therefore that *lower* sort of *Sonship* of a *Disciple* towards his *Teacher*, or *Master*, may fail and be quite extinct: But that *higher* kind of *Sonship* or *Adoption*, once made in *Baptism*, has an abiding Force and Virtue in it, and never

F wants

¹ Gal. iv. 19.

² See that *Figure* or *Emblem* explained in the *ancient Testimonies* collected by Suicer in his *Theaurus*, under the Word *Evva*, Vol. 2. p. 1743, 1595. And compare Perkins, in answer to the Objection about a *second Regeneration*, as drawn from Gal. iv. 19. For tho' he intended his *Answer* for the Service of another *Hypothesis*, which I have nothing to do with, yet the Substance of it is true and just upon any *Hypothesis*. See Perkins's Comment on that Epistle, amongst his *Works*, Vol. 2. p. 293, 294. *See Small's Works. Answer to Quaker* v. 183.

vid: Hieron. in loc.
p. 275. Tom. IV.

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wants to be reiterated, as it can never be totally frustrated, or made void. In short then, the *Galatians* might be begotten again to St. Paul, because that meant no more than the being re-instructed in the Faith, and reclaimed in Manners:^a But they could not be begotten again to God, unless they were to have been rebaptized, which the Apostle had no thought of.

The mistake in this matter, I imagine, first arose from the misinterpreting some Texts^b, which plainly import a *Water-baptism*, of an inward Baptism of the Spirit only. * From hence, by degrees, outward Baptism came to be thrown out of the Idea of Regeneration^c: The next Step was to confound Renewal of State with Renewal of Mind, and so to throw the former out of the Idea of Regeneration, making it the same with what the Text calls *Renovation*. In a while, *Conversion* and *Repentance* came to be used

as

^b As *John* iii. 5. And also *Tit.* iii. 5. See above, p. 2, 3.

^c How mischievous this is, and how contrary to the ancient Doctrine of *Fathers* (grounded upon *Scripture*) may appear from the large Commendations they gave of *Baptism*, including *Sign* and *Thing*; such as *Laver of Life*, *Fountain of Life*, *Garment of Incorruption*, *Key of the heavenly Kingdom*, *Water of Life*, living *Water*, quickening *Water*, heavenly *Donative*, *Grace*, *Healib*, *Life*, *Seal*, *Unction*, choice *Gift of God*, *Viaticum*, *Pledge of Resurrection*; tremendous *Mystery*, such as, unites us to *Christ*, makes us of the same *Flesh* with him, or the *Temple* of the *Holy Spirit* and of *Christ*. The Authorities to this Purpose are collected by *Albertinus*, de *Eucharistia*, and the Places of his Book are referred to in his *Index*, under *Baptismus*. Now, though those high Expressions ought to be understood *cum grano salis*, in a qualified Sense; yet certainly it is a great Mistake to speak slightly of *Water-Baptism*, or not to take it in as the ordinary and necessary, tho' instrumental, Cause of *Regeneration*, *Sanctification*, and perfect *Renovation*.

Calverley, 1746.
t. Comm. in loc.
Harnett, Tom. IV. l. 5. c. 9.
Gomarus, opp. Bar. l. 267.
Marsilius, p. 456.
Episcopus, dilectio. pan.
= t. h. c. p. 159.
Schickel, in loc.
Lolzer, in loc.
Hornbeck, Theol.
pract. I. l. x. c. 22.
Grotius, in loc.
Hugers, Theol. p. 246.
Locutus, Tom. IV. 90.
vid: Hysie. Exercit.
Theol. p. 80.

as Terms equivalent to *Regeneration*: And the Consequence thence naturally following would terminate in rejecting the Doctrine of *Infant-regeneration*, as Infants are incapable of *Conversion* or *Repentance*: And the next Consequence to that, would of Course bear hard upon *Infant-Baptism*. But that I mention by the way only, as an Instance of the *gradual* Alterations made in the Signification of *Words* or *Names*, and of the *Mischief*s from thence arising. Indeed, most Errors, which have crept into the Church, have either been originally founded in *Abuse* of *Words*, or kept up by it.

2. Having shewn how *improper* the Language is, when *Christians* are called upon to be *regenerated*, I may next observe how *mischievous* also it is many ways, and therefore cannot be look'd upon as a mere *verbal* Business, or an innocent *Misnomer*. 1. The telling of the common People, that they ought now to be *regenerated*, which few will rightly understand, instead of telling them plainly, that they ought, with the help of God's Grace, speedily to *repent* and *amend* (which is all the Meaning, if it has any *good* Meaning) is giving them only a *dark* Lesson instead of a *clear* one, and throwing *Mists* before their Eyes in a most momentous Article, nearly affecting Christian Practice, and the Spiritual Life. 2. The calling upon Christians to be *regenerated*, in a new and wrong Sense of the Word, when they have been used to *another* and better Sense in our *publick* Offices, and have

F 2 been

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been taught that they have been *regenerated* long ago, will not only be apt to confound their Understandings, but may fill them with many a vain *Scruple*, such as may give great Disturbance to weak Minds. 3. Another Inconvenience may be, that if instead of reminding them to preserve, or repair that *Regeneration* which they received in their Baptism, they are called upon to receive a *second*, they may thereby be led off from looking back to their *Baptismal Vows* (which are excellent Lessons of true Christian Piety) and may be put upon quite another Scent, nothing near so useful or edifying to them. 4. A further Mischief likely to happen in that way, is, that many, instead of carefully searching into their Lives past, to see wherein they have *offended* (which is one of the first Steps towards *Conviction*, and *Remorse*, and serious *Amendment*) may be apt to go in quest of what they will call *Impulses*, or *inward Feelings* of the Spirit; which commonly are nothing more than warm Fancies, tawring Imaginations, and self-flattering Presumptions. And this may probably take them off from a cool, careful, and impartial Examination into their past Life and Conduct, by the safe and unerring Rule of God's *written* Commandments. 5. But what is worst of all, and what has frequently happen'd, is, that when Men become more ambitious of the *Honour* and *Authority* which the Name of the Spirit carries with it, than of squaring their Lives by the *Rules* of that Spirit, laid down in the Gospel,

*in his confessions
more than
ment in her
p. 2 to conf.
and on Sol's
partly p. 86
told her,*

as not what he had *intended* to be: that having from ^{they} his *highly* mind, he desired to distinguish himself from the people: that he could not do by *virtue*, or *wealth*, he resolved to put on the *robe of virtue* and *piety*, as being more *esteemed*. which made his life abound with words of mortification and devotion. That he had to speak after a sublime a manner of *enough* they reading carefully *spiritual* books, and observing her conduct, and way of behaviour: That the first time he had *met*, he was struck with *love* of her, and all the *rest* of his life, he was intimate into her *friendship*, and

according to Scripture and Antiquity. 37

they will be prone to follow any Invention or Imagination of their own, and will be presumptuous enough to father it upon the Blessed Spirit of God^d. It is a glorious, and a most desirable Privilege, to be divinely Inspired, divinely Illuminated, divinely Conducted: And as it is so honourable, and so desirable, we need not wonder, if pure *Self-flattery*, indulged too far, should lead many, almost *imperceptibly* (For what more insinuating than the *Illusions* of Self-love?) into

20

^d *Simon Magus*, of the first Age, ambitious of the *Thing*, for the sake chiefly of the *Name*, gave it out that he was *some great One*, Acts viii. 9. or *some great Power of God*, Acts viii. 10, 18, 19. Among the *Samaritans* he pretended to be as the Oracle of God the *Father*; among the *Jews*, of the *Son*; and among the *Gentiles*, of the *Holy Ghost*. Iren. l. i. c. 18. p. 99. Conf. *Domini Massuet. Præf. p. 55.*

Montanus, of the second Century, boasted highly and vainly of the *Spirit*, and deceived many. See *Lee's History of Montanism*, per tot.

Pausus the *Manichee*, of the fourth Century, being excessively vain, was full of the like big Pretences; as *St. Austin* observes.

Non enim parvi existimari se voluit, sed Spiritum Sanctum, consolatorem & ditatorem fidelium tuorum, auctoritate plenaria, personaliter in se esse persuadere conatus est. *Augustin*, confess. l. v. c. 5. p. 111. Ed. Bened. x

Something of 'like Kind has been perhaps in every Age since. But the all-wise Conduct of *divine Providence* is very observable in all; that *Scripture-Inspiration* for 1700 Years has maintain'd its *sole Privilege*; and all the other, so far as they have been consider'd as such, have pass'd off as *Dreams*.

That Vanity seems to have commenc'd first here in England (since the *Reformation*, I mean) or however to have first made some Figure, about 100 Years ago, set up by Persons who having neither *Commission*, nor *Talents*, nor *Furniture* proper for the *Ministry*, profess'd themselves *Saints*, and *Sons of Inspiration*, as the shortest way to silence all *Objections*, and to stop further Examination. See *Thomas Collier's Letters to the Saints in Taunton* (bearing Date A. D. 1646.) in *Edwards's Gangrana*, Part iii. p. 51, &c.

Dr. Hammond in year 1604 said, "The opinion of false Prophecy is now it self am-
tion, as the shortest way to silence all Objections, and to stop
further Examination. See Thomas Collier's Letters to the Saints
in Taunton (bearing Date A. D. 1646.) in Edwards's Gangrana,
Part iii. p. 51, &c."

*San-
tum* — *falsa* dixit reprehendere, — ausus ejus *sanctos* fuisse
veros, cum ea non solum ignorata, sed etiam *falsa*, tam *resana* sape
caritate diceret, ut ea tamquam *divina* persona tribuere sibi nite-
retur. — In illo autem qui *doctor*, qui *auctor*, qui *doctoribus* *principibus*
nobis illa suaderet ita fieri ausus est, ut qui cum *seguentibus*
non omnibilibet *hominem* sed *spiritum* tuum *sanctum* se *sepe*
urbivator; *quis* tantum *demonstram* (*sicubi* *falsa* dixit *co-*
eretur) non *delectandam*, *congrua* *abdicandam* esse *indig-*
Augustinus *ibid.* p. 111.

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a serious Persuasion that they themselves are the *happy Favourites* of that Divine Spirit. How compendious a Method may it seem, of arriving suddenly to *deep Learning* without Study, and to *profound Wisdom* without Pain of Thought ; without the irksome Labour of Languages, History, and critical Enquiries, ordinarily requisite to form a *judicious* Interpreter of God's Word, and a skillful Guide of Souls. While others are content to wait for *Wisdom* till an advanced Age, and in the mean while to go on in the *slow* Methods of *Labour* and *Industry* (as God has appointed) these more early Proficients affect to become wise *at once*, wise in a most *eminent* Degree, at a much cheaper and easier Rate. Who would not wish to be so signally blessed, if it might be in *these Days* ; or if he knew of any *certain Warrant* to bear him harmless, in his making so familiar with the *tremendous* Name of the Holy Spirit of God ? But humble and modest Men, who have a due *Reverence* for the *Spirit*, and some Knowledge of *themselves*, dare not presume so far ; being well aware, that the setting up a *private Spirit*, an imaginary *Inspiration*, as a Rule of Conduct, has been one of the subtlest Engines of *Satan*, in all past Ages. God has permitted it, probably, for the *Trial* of his *faithful* Servants, that they may be *proved* and *exercised* every way ; and may learn to be as much upon their Guard against any *Surprise* of their Understandings, as against any Seduction of their *Wills*. There are, as I hinted, strong Temptations
inclining

according to Scripture and Antiquity. 39

inclining forward Men, to set up their Pretensions to a *private Spirit*. It flatters the *Pride*, *Laziness*, and *Vanity* of corrupt Nature: Most Men love to indulge their *own Way* and *Humour*, and to get from under the *sober standing Rules* of Order, Decency, and Regularity. They would be their own *Masters* and *Law-givers*, and even make Laws for others: And if they can but once persuade themselves (and what will not blind *Self-love* persuade a Man into?) that they are *full of the Spirit*, they soon grow regardless of the open Laws of God and Man, affecting to conduct both themselves and others by some *secret Rules* of their own Breasts. This is a very dangerous *Self-deceit*, and not more dangerous than it has been *common* in all Ages and Countries, as before hinted. If none but *Hypocrites*, or *ill-designing Men* were to be drawn into this Snare, the Temptation would be *coarsely* laid, and be the less apt to deceive: But the *well-meaning Pretenders* to the *Spirit*, who thro' a secret unperceived *Self-flattery*, or a complexional Melancholy, first deceive *themselves*, they are of all Men the fittest to deceive *others*. Their artless Simplicity, their strong and endearing Professions are very apt to win upon some of the best-natured, and best-disposed, tho' unguarded, Christians; which the *Tempter* knows full well: And he never exercises a deeper or a more refined Policy, than when he can thus decoy some very sincere and devout Christians, in a *pious Way*,

X everyone who
knows a family
spirit, to touch
Laney Term on
Comprehension. G.
7, 8. N. O. 1675
p. 14.

as is no place in 5 Text (Rom. viii. 16) for turning
us *Revelations*. And I wish, They had none amongst us. For, under colour
them, every one will have a *private Spirit*, tho' of his own making. --
in *Dream* or *Imagination*, may any *biased*, *deceivable* Suggestion that
Impulse of Gods Spirit: It were happy for This Kingdom and
we could lay these *familiar Spirits*: no *Schism* in the Church
mischiefs in the *Commonwealth*, no *rebellious practices*,
not carried on by the *conduct* and *Impulse* of *bi-*
rites. Thus by them They trouble the world, receive sa-
tisfaction, and *word despite* to the Spirit of God *Laney*.

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turning their *Graces* into *Snares*, and as it were, foiling them with their own Artillery.

It may be useful to observe the Train whereby this Illusion passes upon the easy Credulity of less-thinking Persons. Instead of *Repentance* and *Amendment* of Life, (to which the World should be exhorted) *Regeneration* by the *Spirit* is the Phrase given out: From *Regeneration* by the *Spirit* it appears but a small and slight Transition, to go on to *Inspiration*; for that is a good Word, when used in a just and sober Sense; and it is frequently so used in our Church-Liturgy^e. But the Word will also bear a much *higher* Sense, as when ascribed to the *Apostles*, or *sacred Penmen*; and it is natural for Self-admirers to take advantage of it, and to boast of it in an extravagant Way, till at length they make their own Presumptions so many Dictates of the *Spirit*. The final Result is, the setting up a *new Rule* of Christian Faith, or Conduct, undermining, if not directly confronting the Rule of God's *written Word*, laid down in the Gospel.

Such

^e In what Sense *Inspiration* may be justly own'd, and in what not, may be clearly seen in

Dr. Claget's Treatise against Owen.

Dr. Stebbing's Abridgment of it.

Dr. Bennet against Quakerism.

Mr. Leslie's Snake, &c. S. 22. p. 314. &c.

^e N. B. *Scripture* and *right Reason* are undoubtedly the *Rule* whereby every Man ought to steer; though infinite Ways have been invented, either to *elude* the Rule, or to *change* it into something else, under some specious *Names*, or *Colours*. They that *divide* *Scripture* and *Reason*, more than half destroy the Rule: But they that set aside *Both*, for the sake of what they call *Inspiration*, or *immediate Revelation*, totally destroy the Rule, and set up *Caprice* and *Fancy*, or what every Body pleases, in its room.

They

To believe it ~~to be~~ a *divine Inspiration*, and so not *controllable* by *Scripture*; This is to be *mad*, to be given up to *delusion*, to surrender our *Hearts* as a *blank Table* for the *writing* of the *Finger of God*; and if there be *no light*, that is *no* *guiding* *within us*; but what is *divine*, we must *think* *only* *of* that is *written* there: And then we are *secured* *as* *in* *the* *sea* *below*, which there can be no returning to.

according to Scripture and Antiquity. 41

Such has been the Train, and such may be again, if we take not care to think and speak *soberly*, *humbly*, and *reverently* of what Concerns the Works and Ways of the *Divine Spirit*, as we ought to do.

3. It may perhaps be expected that I should here say something upon a Question heretofore raised, and often revived, about some pretended *Marks* or *Tokens* of *Regeneration*. Those who first began to talk in that way (and who have been long dead) might be pious and well-meaning Men: But they were not very happy in the *Use* of their *Terms*, or in the *Choice* of their *Marks*. They should not have ask'd for *Marks* of *Regeneration*, if they thereby meant *Proofs* of a *Conversion* subsequent to Baptism; which it is certain they did mean: But they should rather have ask'd for *Marks* of *Renovation*, or of a re-

G newed

They who contended lately for the *Light of Reason*, as a Rule *superior* to Scripture, or as the *only* Rule, and who plainly meant nothing but to bring every Rule to their *own Way and Will*; even they were fond of the Name of *Inspiration*, in their Sense; pretending to be inspired, illuminated, or conducted by the *Spirit*, or *Holy Spirit*. See a Pamphlet entitled, *The Insufficiency of human Judgment*, printed in 1721. p. 44, 45. See also Tindal's *Christianity*, &c. p. 182, 194, 330. Quarto Edit.

A Pamphlet was publish'd in 1731. entitled, *A Demonstration of the Insufficiency both of Reason, and Revelation*: And the Purport of it was, to intimate, that *immediate Inspiration* was the one thing sufficient, p. 48. Which being what every Man pleases to make it, or to call by that Name, it is obvious to see how that Principle, or pretended Principle, sets a Man loose from true Religion and sound Reason, to follow his *own Devices*, under those feigned Names. All that espouse that loose Principle, may not perhaps see what it leads to, nor mean to push it so far: But such plainly is the *natural Tendency* of it; and it has been but too often exemplified in *Faith*.

Which when any man comes to be persuaded, are the immediate dict of the Holy Ghost, then is his madness in perfection. The Quakers have not yet been able to give us any mark, or Rule, or shew of Reason, they do not thus mistake all their own wild imaginations for the revelation of God. — That Assurance does always accompany it — no man can be in anger, who does not think himself to be so. Else he were not in an error, but a wilful obstinacy. And in it after he knew it to be an error. See the rest. Vol. II.

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newed Heart and Mind. And what *Marks* could a Man pitch upon to satisfy *himself*, in such Case, but a *good Conscience*? Or what *Marks* to satisfy *others*, but a *good Life*? Then again, in drawing out their *Marks*, care should have been taken to be *short*, and *clear*; and more particularly to have made choice of none which many a sincere Christian may happen to want, and many a Reprobate may chance to have. There was a great Defect in those *Marks*, that the Difference of Circumstances in different Persons, was not sufficiently considered. Some good Christians there are, (I hope, many) who having been regenerated at the Font, have been so preserved and protected by God's *Grace*, in Conjunction with their own pious, persevering Endeavours, as never to have experienc'd any considerable Decays of the *Spiritual Life*, or *Regenerate State*. Must they be call'd upon, to recollect the *Day, Week, Month, or Year* of their *Conversion, or Regeneration*, who from their Christian Infancy have never been in an *unconverted* or *unregenerate State* at all? Or must the *same Marks*, (suppose of strong Conviction, fearful Compunction, stinging Remorse nigh to Despair, and the like) be sought for in such Persons, who have loved and served God sincerely all their Days; and who have found Religion and Righteousness to sit so easy upon them (as God's Service is perfect Freedom) that they have been all along Strangers to those Pangs, Struggles, Conflicts, which ungodly Men must of
Course

according to Scripture and Antiquity. 43

Course feel in the correcting their evil Habits, upon their Conversion to Godliness? Those pretended Marks are manifestly too *particular* to serve all Cases, and too *uncertain* to be depended on in any: They appear to have a Tendency to *perplex* some, and to *deceive* others; and therefore may prudently be thrown aside as Things of *human* Invention^e; and in the mean while it will be safe and right to have recourse to *Divine Law*. Ask our Lord for a *Mark* of a true Disciple, and his Resolution lies in few Words, short and full: *If ye love me, keep my commandments*^h: That is his *Mark* of what some call *Regeneration*. If you consult St. Paul upon the same Point, he will say: *As many as are led by the Spirit of God, they are the sons of God*ⁱ. And the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: *Against such there is no law*^k. If you ask St. John, who seems to have written a good part of his first Epistle on purpose to confute some of his own Time, who vainly boasted of being *born of God*, while they took no care to maintain *good Works*^l; I say, if you consult

G 2

him,

^e See more of what concerns the pretended Marks of *Regeneration* in an excellent Sermon of Archbishop Sharp, Vol. 3. Sermon. 13. p. 299, &c.

^h John xiv. 15.

ⁱ Rom. viii. 14.

^k Gal. v. 22, 23.

^l They seem to have been the *Simonians*, who, among other monstrous Opinions, taught, that Men are saved by *Grace* only, p. 358. and not according to their good Works. * *Secundum enim ipsius*

gratiam

in dextera dantis daretur, et in sinistra recipitur magis

90 per hac miracula non fiat satis modo Testimonium prae-
stus Sancti; unde fit, unde cognoscit quisque accepisse se
Sanctum? Interrogat Cor suum: si accepit Fraternum, Jam n-
us Det in illo. videt si est in illo collectio pacis et

• Ecclesie hinc terrarum Orbe diffusa. — Ergo, si vis
ti Spiritum, interroga Cor tuum; ne forte Sacramentum
tem Sacramenti non habes. August. J. iii. par. 2. p. 86

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him, he will tell you: *Whosoever is born of God, doth not commit sin: And in this the children of God are manifest, and the children of the devil; whosoever doth not righteousness, is not of God^m.* The Man is known by his *Heart and Life*, tried by the Rule of God's *Commandments*. These are unerring, infallible *Marks*; Marks which every good Christian has, and every *bad* one wants. But if any Scruple should remain about the *Application* of this Rule to every ones Conscience (because we have all of us *Infirmities*; and in many things we offend allⁿ) the *safest* Rule whereby to judge of our own particular State, as conform to the *Scripture-Rule*, I conceive to be this: If we sincerely take care to do the *best* we *can*, are daily gaining ground of our *Vices* and our *Passions*, and find ourselves, after the strictest Examination, to be upon the *improving* hand, then may we comfortably believe that our *Regeneration* yet abides, *salutary*

also the valenti-
land. Phil. 491.

gratiam salvari homines, sed non secundum operas justas. Iren.
1. 1. c. 23. p. 100. Ed. Bened. Conf. *Theodorit.* Hæret. Fab.
1. 1. c. 1. Bull's Harmon. dissert. 1. p. 419. alias p. 13. diff.
2. p. 438. alias 33. *Whitby.* p. 10. v. 18. ep. 1. p. 747.
^m 1 John iii. 9, 10. "ὁ ποιῶν τὴν ἀμαρτίαν, one that makes
" Sin, a Sin-maker: And on the other side, he, the general
" Course and Tenor of whose Life and Conversation is upright
" and unblameable, is called ὁ ποιῶν τὴν δικαιοσύνην, one that
" makes Righteousness. — By the first, we understand one
" who gives his Mind to Sin, and makes a Practice of it. By
" the latter, we understand one who gives himself wholly to
" Virtue, and makes it his Aim and Study to live a good Life.
— Bishop Blackball, on the Sermon on the Mount, Vol. 1.
Serm 10. p. 335.

ⁿ James iii. 2.

according to Scripture and Antiquity. 45

tary and entire, and that we are in a State of Grace and Salvation °.

But above all things, beware of ever trusting to inward Feelings, secret Impulses, or the like, as Marks of a good State, till you have thoroughly tried and examined them by the unerring Rule of God's written Word. What are any Impulses, considered barely in themselves, but some strong Inclinations, Motions, or Affections, which Men feel in their Breasts, and cannot presently distinguish from the natural Workings of their own Minds? But suppose them by their unusual Strength, or Warmth, or their uncommon manner of affecting us, to import something supernatural or extraordinary (I only make the Supposition, not affirming that supernatural Motions are often, or in these Days, so distinguish'd) then consider, that there are evil Spirits to tempt and deceive, as well as a good Spirit to enlighten and sanctify; and there is no certain way of knowing (without well considering the Nature and Tendency, the Justice or Injustice of what we are moved to) from whence the Impulse cometh. Judas probably had a strong Impulse upon him to betray his Lord; for Satan had enter'd into him p. What fair Colours the Tempter might lay before him, to calm a rebuking Conscience, and whether he might not persuade him, that it would be only giving

x. When man has much of the Spirit if they take notice what they mean by it, it is not being, etc. but strong impulses = tion, whereby are zealously fervently carried make it of Relg (Hear more. p. 1. that narrow, and Spirit are one. etc.)

° Compare Archbishop Sharp's larger Resolution of the same Case, Vol. 3. Sermon. 13. p. 300, 301, 305, 306.

p Luke xxi. 3. John xiii. 2, 27.

was and Ananias had impulses upon them to do evil: Therefore there is no trusting to impulses, barely considered as such. Was not Ananias might have good meanings along with evil impulses! for false colours are easily laid upon an object (whatever) therefore, there is no trusting to impulses and good meanings jointly considered; much less impulses considered by themselves, however strong, or im-

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giving our Lord an Opportunity of setting forth his divine Power and Glory in his own *Rescue*^a is more than we can certainly know: But *Self-flattery* is apt enough to invent, or to lay hold on *soft Colourings* and *good Meanings*; and there is scarce any Wickedness whatever, but what is capable of being so *varnish'd* by a subtle Wit. *Ananias* was perhaps another Instance of *strong Impulses*, moving him to *lie to the Holy Ghost* (a grievous Sin, and near a-kin to *lying of the Holy Ghost*) *Satan* had *filled his Heart*^b. He also might have been deceived by *good Meanings*,^c such as the Tempter had artfully suggested, and thrown as *Mists* before his Eyes: But the thing was *evil in itself*, and he ought to have known it. It is certain that the *Persecutors* of the Church of Christ, *some* of them at least, had a very *good Meaning* in it, *thinking to do God Service*^d by it; yet no Body can doubt but that they therein acted *wickedly*: And we have Warrant sufficient from the general Rule of Scripture (that *he that committeth Sin is of the Devil*^e) to say, that

He might have been
made to think, that he
was not so absolutely
deceived all to God, as
not to have resorted to
himself a liberty of
thought: He might
also have seen what he reserves
for private use, being
willing still to have
it in his power to do
acts of manifest
holiness. It was an Heretical
test, a kind of super-
erogation to leave him-
self no private propen-
sity, he might conceive
that he had more liber-
ty in such a case, than
in a point of strict
duty. He was, no doubt,

very serious, and
earnest: But yet he had
a mind to have the
world in greater view
than he really had.

* Compare Mrs Bourne's
warning against
Prof. p. 18. XIX. 6. 17.

^a See Dr. Whitby's Comment on *Matth.* xvii. 3.

^b The confident reporting a Fact, which nearly concerns the Holy Ghost, by a Person who *knows not* that Fact to be a Truth, is so like the calling upon God as *Witness* to a *false*, or at least a *doubtful* Fact, that I scarce see how to distinguish it, or how to excuse it from being equally criminal. There cannot how-
ever be too much *Caution* used in Matters of that *high* nature, so nearly affecting the Honour of the *tremendous* Deity. *

^c Acts v. 3, 4.

^d John xvi. 2. Acts xxvi. 9.

^e 1 John iii. 8. John viii. 44.

according to Scripture and Antiquity. 47

that they were *moved* and *actuated* by *Satan* in what they so did, tho' with a *Zeal* for *God*, and a *pious* Intention to serve him. Therefore again, it is exceeding dangerous to trust either to *warm Impulses*, or to *godly Intentions*, without first strictly enquiring into the *Nature* of the Acts, and into the *Lawfulness* of the *Means* to be made use of for compassing the *End* aim'd at. If any Man *does evil that good may come*, he is a *Transgressor*: It is acting *wickedly* for *God*, and dishonouring him most highly, in attempting to serve him by *Sin*. Pious Intentions or godly Aims will never bear a Man out in *unwarrantable* Practices: The *End* must be *good*, and the *Means* also, or else the Action is *wicked*, and the Man an *ungodly* Man. Therefore, at last, as I before hinted, there is no *safe* Rule to go by, but the Rule of *right* Reason in conjunction with *God's written Word*: By these every *Impulse* must be scann'd and try'd, both as to *End* and *Means*, before we can pass any certain Judgment of it, whether it comes from *Satan* (if it be really *supernatural**) or from the *Spirit* of *God*. If *God in the Soul* (as some term it) commands any thing contrary to *God in the Bible*, as for Instance, to be *disobedient* to law-
ful

* I put in that Restriction, as being aware of a middle Opinion, which looks upon most of those Cases as *compassionate* Cases, arising from some unhappy *Distemper* of Mind, some *complexional* Disorder.

See *Meric Casaubon* concerning *Enthusiasm*, printed A. D. 1655.

And Dr. *Henry More's Enthusiasmus triumphatus*, printed in 1656.

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ful Superiors in Things good or lawful, to break comely *Order* and *Regularity* (on which depends the very *Life* of Religion, and the *Being* of a Church) or to *invade* other Mens Provinces, or so much as to *take Offence* if not permitted to do so: Or, if the supposed *God in the Soul* is observed to blow Men up with *spiritual* Pride and *Self-admiration*, and a supercilious *Contempt* of others, teaching them to reject all Remonstrances of sound *Reason* to the contrary, as *carnal Reason* ^w, and all Remonstrances offer'd from *Scripture* as coming merely from *natural* Men (which is, in short, resolving to stop their Ears against *Scripture* and *Reason*, to follow their own Fancies) I say, if the supposed *God in the Soul* either prescribes such Practices, or instills such Principles of Error and Confusion; then may we be assured, that it is not the *God of Heaven* that does it, but the *God of this World* (if any) which sometimes *blinds the Minds of them that believe not, lest the glorious Gospel of Christ* (the *sovereign Rule* of Christian Faith and Conduct) *should shine upon them* ^x.
Great

^w See the Pamphlet before mentioned, entitled, *A Demonstration of the Insufficiency both of Reason and Revelation*, p. 48, — 54. And compare Dr. Bennet's Confutation of Quakerism (Ch. v. p. 44, — 61.) in answer to the fond Pretences raised from a *mistaken* Distinction between the *natural* and *spiritual* Man: A Distinction, as by some used, contrived only to fence against all Conviction, or Persuasion; and to set up that monstrous *Infallibility* in every *private* Man's Breast, which is justly detested by all sober Men, when pretended to by any *publick* Person, or by any *collective* Body of Men whatsoever.

^x 2 Cor. iv.

Compare *Isa. lxxii. 262.*

according to Scripture and Antiquity. 49

Great Care should be taken, not to invert the right Order of Things, not to begin at the wrong End. Say not, *we are Favourites of Heaven, we have the Spirit; therefore our Hearts are right, and our Ways good*; for that would be drawing a very *precarious* Conclusion from *dark and disputable* Premises: But say rather (after *impartial* Examination) *our Hearts are right, and our Ways good, and therefore we have the Spirit.*^x For he that is *led* by the Spirit, and *walks* by the *written* Rules of the Spirit, he, and he only, can upon sure Grounds say, that he *has the Spirit*^y. And when he can say it, let him say it to *himself*, and to *God* (whom he ought to thank for so inestimable a Blessing) and let him not rashly *boast* of it^z before the World, nor censoriously *judge* or *despise* others;

H for

^y Rom. viii. 1. i. 4, 5, 14. Gal. v. 16, 18. To the Law and to the Testimony: If they speak not according to this Word, it is because there is no Light in them, Isai. viii. 20.

Hence it appears, that God's ordinary Way of enlightening Men, is by the *outward* Word written, and not by his *immediate* Teaching or Inspiration, without such *outward* Means. The Spirit's Work is the *opening* and *disposing* the Hearts of Men to receive Instruction from the *written* Word; to improve by *mediate* (not *immediate*) Revelation. See Whitby's Comment on James i. 18. p. 678, 679.*

^z I said *rashly*, to exclude some very rare and extraordinary Cases, where a Person may commend himself.⁺ St. Paul did so: But then he *knew*, that what he said was strictly *true*: He *knew* that there was a very great *Necessity* for it: He *knew* that he had God's Warrant for so doing in that Case, writing by *Inspiration*, and able to give *miraculous* Proof of *Christ* speaking in him: He did it not for *Pre-eminence* over true Apostles, but to hinder *false* Apostles from assuming a *Pre-eminence* over him, to the *Destruction* of Christianity: Those were Circumstances, which so justify his *Self commendation*, as to leave every other, in *different* Circumstances, or *different*ly manag'd, without Excuse.

x. Homily for the Sunday, for Church p. 42.

Large, on Gal. vi. 7, 8. p. 38.

* To clear our understanding by removing these and Possibilities that obscure it; to inspire us with a true sense of God; not to teach on reason, but on faith; not to teach by the letter, but by the spirit; as well by the word of others, as our own.

x. See Gerv. p. 254

Testimonium illud *internum* non est Testimonium proprie dictum, quasi: *the sanctus cuiusdam proprie revelatus Speciationem*, hoc vel illud esse verum, ut ita illud cognoscat ex *duplici* Revelatione, in altera est *externa* in verbo dei, altera *interna* per qualem iat *immediate* a deo, non secus ac *Propheta* *divinitus inspiratus* enim esse prout patet *Enthusiasmus*, quem Theologi omnes *hunc* rejiciunt. Quia igitur hac in re partes sunt Sp. Sancti, *hinc* *res credendi talis* ut in *code* *sub* *disposita* *idem* *prodeant* —

*Jam Scelus Homo
Gratia Dei facta erat*

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*26, non ibidem in
Alina Superbia lau-
datur, ut de ipso
Dei Gratia se exaltat
: 1480. Superbia late-
: 908. Ino vitio Min-
ile Pharisaei, et de
Donis quae habebat
Deo Gratias agebat,
et tamen se Super-
Publicanum peccati-
confitentem exalta-
lebat. Augustinus
de S. Virginitate
l. 49. p. 969. T. VI.
See Harris. Humility
p. 127. 129. 180. 17.
Dunk. Path. vol. iii.
p. 209.*

for that would be directly copying after the proud Pharisee, and would infallibly quench the Spirit. Common Modesty and Decency, and above all, our common Christianity, forbids all such boasting of the ordinary Graces; which would amount to the same with blazing it abroad, how pure, how holy, how righteous we take ourselves to be, above others. Neither will it avail us, in such Cases, to urge that we know it, and that we thank God for it, ascribing nothing to ourselves: For did not even the proud Pharisee do the same, when he said, God, I thank thee, that I am not as other Men are? &c Christianity is an humble, quiet, peaceable, and orderly Religion; not noisy or ostentatious, not assuming or censorious, not factious or tumultuous: They who think otherwise of it, are altogether Strangers to it, and know nothing yet, as they ought to know, of the Life and Spirit of true Christianity.

4. And here, in the next place, it may not be amiss to throw in some few Thoughts concerning a passionate Religion, and the Nature or Danger of it. Indeed all our Passions ought to center in God, and they can never be better spent than upon his Glory and Service. But Passion, even in that Case, without Reason Judgment, or sound Discretion in the Use of just and proper Means, works in like manner as any other wild and turbulent Passion does; for Passion, as such, is blind. Violent Passions are unruly

• Luke xviii. 11.

*It is an unaccountable perverseness and madness, to turn
That into matter of pride and vainglory, which was intended
for the purposes of humility.
As also to turn the fear and love of God, which are
cheat and restraints, into incentives to irregularity &c
As also to turn preservatives into snare, and God is
as to leave no possibility of cure. But a more
hope of an atheist, than of an enthusiast*

according to Scripture and Antiquity. 51

unruly Affections are the worst Guides imaginable, whether in *Religion*, or in any other Affairs of *moment*. For, like as an over-zealous and over-officious *Admirer* often forgets the good Counsel of a *wise* Friend whom he undertakes to serve, overlooks his Instructions, disturbs all his Affairs, crosses his Interests, exposes his Reputation, and makes it at length necessary for his Friend to discard him for his ill-manag'd Fondness: So an heady, unthinking *Religionist*, thro' his *Eagerness* and *Impatience* in the Cause of God, often forgets God's *sacred Laws*, and overlooks his all-wise *Commandments*; and in conclusion, rather disturbs, obstructs, and exposes Religion, than serves it; and therefore cannot reasonably expect a *Reward* for it. True Religion requires both a *warm* Heart, and a *cool* Head; especially in a *Minister* of it, if he proposes to do any good Service in his Function. It is easy for warm Zealots to throw Reflexions upon the wiser and more considerate Guides, who come not up to their degrees of *intemperate* Heat and Ferment: But a small Knowledge of Mankind will suffice to shew, that they who will not be converted by cool, calm, and rational Measures, will not be wrought upon, as to any good and lasting Effect, by *Eagerness* or *Passion*. The World, indeed, is generally *bad*, always was, and always will be: But still we must not venture upon affected, irregular, unjustifiable Courses, in order to reclaim it; which in reality would not *reclaim* it,

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but make it *worse*. Men must be brought to God, in God's own way, if at all. When the Ministers of Christ have done all that was *just*, *prudent*, or *proper*, and the Effect does not answer, they must not presume to grow as *mad* in one way, as *Sinners* are in another, in hopes to recover them to their *Senses*. Is any Man zealous for the Lord God of Hosts? It is well that he is so. But still there is one Thing of as great, or greater Importance than any, and which ought to be look'd to in the *first* place; namely, to rest contented with God's *approved* and *authorized* Methods of *reforming* the World; to submit to his *Wisdom*, rather than our *own*; to proceed no farther than God has *warranted*; but to *stop* where God requires it, as well as to *run* where he has *sent*. God will be served, as becomes an *awful* Governor of the Universe, not with *amorous* Freedoms, or *fond* Familiarities, but with Reverence and respectful Fear; at a becoming *Distance*, in due Form and Solemnity, and with the strictest *Order* and *Regularity*. He struck *Uzzab* with Death for his over-officiousness^b; condemn'd *Saul* for intermeddling where he had nothing to do^c; and reprov'd the *Prophets*, or pretended Prophets, for *propheying Lies in his Name*, and *running* where they were not *sent*^d. Under the New Testament, some transformed themselves into *Apostles of Christ*,
and

^b 2 Sam. vi. 7. — 1 Chron. xiii. 9, 10.

^c 1 Sam. xiii. 9. — 14.

^d Jerem. xiv. 14, 15. xxiii. 21, 22. xxvii. 14, 15. xxix. 9.

according to Scripture and Antiquity. 53

and gloried of their being *Ministers of Righteousness*, even above *St. Paul*: They were sharply rebuked by the same *St. Paul*; and were by him put in mind, that they were *Satan's Ministers* in doing it, and only copied after him; for *Satan* knew how to be *transformed*, when occasion should serve, *into an Angel of Light*. It seems, *Satan* could encourage Righteousness in part, without being *divided* against himself; inasmuch as he was sure to gain ten times more in the *whole*, if the Artifice should succeed: Because, in the last Issue, it would turn to the utter Destruction and Dissolution of the Religion of Christ. The same would be the Case, were once a *private Spirit* set up, under any pretence whatever, in Opposition to the only true and sober Rule of God's *written Word*, by which every *Spirit* must be tried. It is in vain to say here, as some have done, that *Spiritual Men* only, that is, *themselves*, must judge of the *written Word*: For, first, the Question is, whether they are really *Spiritual Men*; a Fact which stands only on their *own* partial Testimony: Besides, they undoubtedly mistake the Phrase of *Spiritual Men*, if they understand it of themselves as favour'd with *immediate Revelation*.^{*} It deserves also to be considered, whether a formed Resolution to hearken to no *Reason* but their *own*, nor to

x Quibus enim per
revelationem per Revela-
tionem Xpi videtur,
non homines pro-
prie cognoscunt? He
Ad Galat. 1. 1
Tom. IV. p. 290

* 2 Cor. xi. 13, 14, 15. Compare 2 Cor. x. 2. It may be added, that the *Pharisees* pretended to a greater *Strictness in Religion* than was found in our Lord's *Disciples*, or even in Christ himself, whom they rudely and madly charged as *loose* in comparison, *Luke vii. 34.*

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Mat. xxi. ii.

p. 252.

we can be no better
while we keep in
at principle. The
power can be no re-
m or check upon
while we think
it added we call
it within, is super-
to Scriptures, and
which the Scriptures
themselves were given
in. And those, which
human, and as they
term it, cannot,
never be admitted
him to rectify what
think divine.
but as a new
stop for their Re-
ry. This is the
fearful condi-
- but any man
be supposed to be
best of all. It is
erabe to every-
ng but a miracle
before you be a
b reason we have
move men from
1 principle. 2d.
b. Dourignon's warn-
agst Quakers
f: p. 19. p. 234.

to give ear to *Scripture* itself, but as interpreted by *private Fancy*, be not sealing up their Eyes against *Instruction*, and fatally giving themselves up to strong *Delusions*. a

5. But to return, and to conclude with what I began with; all I have to observe farther, is to remind you, that as we have had our *Regeneration* once in our *Infancy* (most of us) it now lies upon us to *preserve* or to *repair* and *improve* it, by a daily *Renewing* of the *inner Man*, by a sedate, regular, uniform Obedience to all God's Commandments. That will be the only sure *Mark* of our Love towards God, and likewise of his Love towards us. Take we due Care, that something of the *Wisdom* of the *Serpent* may always accompany the *Innocence* of the *Dove*; and that *Religion* and *Discretion* may constantly go hand in hand. As to the open Attacks of *Infidels*, they perhaps may help to *confirm* and *harden* the *Ill-disposed*, the *Dissolute* and *Profane*, who probably would not return, (or very few of them) tho' they had no such *Advocates* to appear for them: But there may be more Danger in Attempts made to draw aside even the *well-disposed*, the *good*, and *godly*;* who, if not beguiled in some *religious Shape*, would probably persevere in their *salutary* Courses to their dying Day. Such Persons deserve the kindest and most compassionate Care of their faithful Guides. May they continue firm and steadfast in that *good way* they are in; that which our pious *Reformers*, about 200 Years ago, fol-

lowing

Mr Leslie. pref. p. 2. Mr Church. pref. p. 4.

according to Scripture and Antiquity. 55

lowing the *ancient* Models, have chalk'd out for them. Those were excellent Men, and in a sober Sense, *full* of the *Spirit*; which shined forth in their wise Counsels, and their exemplary Lives, visible, in a manner, to all *good Men*; unless we may except *themselves*, whose great Humility and Modesty would scarce permit them to see what could not be hid from the observing World. Under such a regular and authorized Ministry, as was then most justly establish'd, our Church (God be thanked) has subsisted and flourish'd, and does to this Day. They who stand here, stand *safe*; while walking by the same Rule, and minding the same Thing; daily labouring and endeavouring to *have always a Conscience void of Offence towards God and towards Men*. Which that we may all do, God of his Mercy grant, thro' our Lord and Saviour Jesus Christ. *Amen.*

F I N I S.

E R R A T A.

P. 5. l. 9. dele *wrought*.

P. 13. in the Notes, for *Chrysof.* read *Xyff.*



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